The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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THE THIRD VOLUME.

With this number we close our third volume with many thanks to our patrons for their words of encouragement and financial support; and to the press for their kind notices, both of praise and criticism. As we have not been puffed up by one or cast down by the other we shall pursue the even tenor of our way in the future as in the past.

While we have the promise of aid from many of the most popular writers for our new volume, we do not desire that The Revolution should in any sense become what is called a literary paper. To us, as with Ruskin, the three fine arts are how to feed, and clothe, and house the poor." There are plenty of papers to tell people what they like to hear, where our correspondents can indulge their artistic tastes; in our paper we desire that all articles shall have a clear, direct, humaniarian, basis.

The Revolution was not started with a view to making money or pleasing anybody, but to tell the truth on every subject it discusses; to resurrect, as far as possible, the hidden mysteries of our political, religious and social degradation, and in the elevation of woman point out the remedy. With this view we ask our contributors for their deepest, most earnest and radical thoughts, condensed in the smallest possible space.

E. C. S.

THE FOURTH OF JULY.

The observances this year will be generally on Monday the fifth. From notices in the Exchange papers, it is pleasant to see that in several places, the day is to be largely devoted to the cause of woman. For many years the abolitionists gave it to the slaves, and with most powerful effect. Now it is woman's turn to use it. It belongs to her as legitimately and logically as it ever did or could to the slaves, or to the Revolutionary Fathers, themselves. Wherever there are meetings called, whether in Buffalo or any other place, let every woman, and every friend of woman, so far as possible, see that they are well sustained. The West is already preparing for one of the most energetic and extensive series of conventions to be entered upon in the early autumn, the country has ever witnessed. Agitation, Action, Revolution are to be the order of the hour. Nor shall there be peace again to the country but in justice and right.

P. P.

PETITION FOR WOMAN SUFFRAGE.

The following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1:

To the Senate and House of Representatives of the United States:

The undersigned women of the United States ask for the prompt passage by your Honorable bodies of an amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

EDITORIAL CORRESPONDENCE.

A COMMENCEMENT AND A STRAWBERRY FETE.

NYACK, ROCKLAND SEMINARY.

Dear Revolution: Being invited to address the young ladies at their commencement at Nyack, I went up through the rain last week to discharge that pleasant duty. The scenery along the Northern Railroad of New Jersey to Piermont is really quite fine. That state, for some reason or other, has fallen into such general disrepute that one is surprised to find so much beauty in its valleys and grandeur on its hills and palisades. As you glide into the State of New York, you catch a glimpse of Rockland Seminary, embowered in trees on the banks of the Hudson. It is a beautiful spot for a school. The building is a large one, capable of accommodating about a hundred pupils. It is said to be one of the best schools in the country, as the Principal, Mr. Mansfield, and his wife are liberal and progressive in their ideas. Great attention is paid to the health and happiness of the girls. A gymnasium, boats, bathing-house, and race-course are provided, so that all may learn to box, fence, swim, row and ride on horseback.

With vocal and instrumental music, the reading of compositions, the delivery of speeches, the presenting of diplomas and prizes to the graduating class, and a valedictory, the whole affair went off in quite a brilliant manner, winding up with a great dinner, and a debate on Woman's Suffrage in the chapel, with the Hon. A. B. Conger, President of the Board of trustees, on one side, and all the rest on the other, Mr. Fitch, a lawyer from New York, being champion. The compositions of the graduates were admirable, all indicating the growing self-assertion of the sex. I suppose Miss Conger, Miss Nichols, Miss Fitch and Miss Gray, would be startled to be called strong-minded, yet the melancholy symptoms of such a tendency were marked in all their productions, and when Mr. Conger, the President, addressed them and foreshadowed their probable fate as meek, submissive wives, I thought their bright, flashing eyes, and broad, thoughtful brows, indicated no special fitness for a subject condition.

But I do not like girls schools. The singing of the girls, even in chorus, was to my ear a pensive wail. It lacked the male voice to give fulness and perfection, and there is just that lack all through such institutions. Girls would study and play with more zest in all our schools if half the pupils were boys. This isolation of children during all their school days is a grave mistake for both sexes, for their mutual influence is ever refining, strengthening and elevating to each other.

PROVIDENCE, RHODE ISLAND.

From Nyack, I came hither by the Shore Line Railroad, a charming journey all the way, especially with such a spirited companion as I had secured for the occasion, "Horace Bushnell on Woman's Suffrage." Having found a comfortable seat in the shady side of the cars, I read the *World* and the *Sun*, to see what the women were doing in this republic. I then made my bow to Horace, and never took my eyes off of him for three hours, marking with a pencil his weak points. *Sub rosa*, dear reader, on looking over the book this morning, I discover that it is very much marked.

I was surprised to find the author so liberal in many directions, and yet so narrow in the fundamental principle of his philosophy, Man's right to subordinate woman to his purposes and pleasures, his capacity to prescribe her sphere, his power to limit her possibilities. Man's headship is the great idea of the book, his will the ultimate appeal; woman's power, honor, highest glory, is in accepting the subject position with willingness and grace. You see the man rather than the philospher on every page, and no recognition of the grand fact of womanhood, independent of wifehood and motherhood, which are but incidents of life.

The author ridicules the idea of the equality of men and women, because they are different; as if the right of all classes and sexes of human beings to seek their own development and happiness were not equally sacred, however different in form and capacity. He says you might as well compare a yard with a pound, silk with flax, as men and women, and yet he says they are complements of one another. Things that complement each other and together make a perfect whole, must be equal in their essential elements of quality and power.

After showing to his own satisfaction that woman's position on earth must ever be one o

subjection to man, and that all sublunary things would at once be thrown into pie if the man-power should be suspended, the good Doctor gives us a faint hope that the order will be reversed in Heaven; that there, at last, the feminine element will rule. If this be true, would it not be well to render earth as near like heaven as possible?

There is one proposition in the book that especially pleased a few young ladies and bachelors to whom I read it, and that is, that there should be a kind of matrimonial court organized in every school district, to help bashful maidens and bachelors out of the quagmires and pitfalls of celibacy. The Doctor even hints that woman may herself propose! But as I intend to review this work critically in future articles, I stop now with expressing the regret, that however wise and logical man is on other subjects he should always seem to be in his dotage the moment he comes to write of woman.

Just at twilight we drove up to the beautiful residence of Paulina Wright Davis, on one of the hills near Providence, the crescent city of New England. The stone house, with its green lawn and grand old trees in the distance, looks thoroughly English. Here we found Miss Lily Peckham, of Milwaukie, Mr. Nichols, the artist, from New York, and other guests. We can assure you, dear reader, it is bliss to breathe the air and tread the soil of a state that, in its chivalry for woman, has refused to place ignorant natives and foreigners over her head to be her rulers, and judges, and law-givers. Little Rhode Island has rejected the Fifteenth Amendment and will probably extend the suffrage on an educational and property qualification to her women, instead of basing herself on the narrow ground of manhood suffrage now occupied by republicans and abolitionists. This would, indeed, be a step in civilization that, in its beneficent consequences, would make Rhode Island the leading state in the union.

The strawberry fête passed off very pleasantly. The bright moonlight, the wealth, beauty and fashion of Providence, made the occasion a most brilliant one, not only in the spacious parlors and halls, but on the smooth, wide lawn.

His Excellency, Gov. Padelford, honored Mrs. Davis with his presence. He is a very fine looking man, about fifty years of age, with white hair, black eyes, regular features, and remarkably handsome teeth and mouth, and a well shaped foot. He was dressed in a glossy suit of black, with white vest, neat gaiters and lilac kids. I give this little personal sketch for the benefit of our male readers, because from the manner in which they generally describe ladies, I know they attach great importance to the externals. We had an agreeable chat with the Governor, on the manner in which his subjects had treated the Fifteenth Amendment. Mrs. Davis told him she accepted their action as the highest proof of their chivalry towards woman in deciding to extend suffrage to no more men until the women of Rhode Island were first enfranchised on a property or educational qualification. The Governor is quite liberal on the "Woman Question." He says that every barrier should be taken down in the way of woman's progress and development; that she should be permitted to find her own sphere and choose her own employments. We urged him to preside at the coming convention in Pawtucket and make his debut on the right side with a grand opening speech, "*but his many pressing engagements rendered that impossible.*"

We find a general dissatisfaction among the ladies with Horace Bushnell's book, and all are waiting impatiently for the philosophical and logical presentation of the question by John Stuart Mill. E. C. S.

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER XVIII.

"THERE has not been a night since Mary left me, but I have dreamed of her, and my little one. So tall"—and the man stretched out his hand as if in spirit he already covered her precious head. "Mary told you, I suppose, about my other babe? She died five years ago, and" —— Here the low tones ceased entirely—and again, for a moment, the storm of sorrow swept over his head. "Since then I have been utterly adrift."

I longed to ask him about the wife, which the laws of the land declared his, but someway I could not form the necessary sentence. What right had I, I asked myself, to again bring this man and woman together, supposing, as I most certainly did, that the same insurmountable barrier existed which had kept them apart all these years—and then supposing, this first wife no longer lived, what reason had I for thinking that he would so far set aside all previous examples as to marry a fallen woman, even though he was the only one responsible for such downfall? "Have you not gone a trifle too far?" suggested that "still small voice," which, until now, I had been too excited to notice. "What is going to come out of this? Has Davy Crockett's "Be sure your'e right, and then go ahead," had any influence in bringing about this remarkable and partial finale—or have you been swayed by impulse, and impulse alone?" How many times have I heard parents say to children, and friend to friend—"Decide this question entirely by the head. Do not allow your heart to have the least voice in the matter." This then seemed like good counsel; but I have decided since, that the opinions which the head without the heart arrives at, or the heart without the head, are diametrically opposed to the logic of christianity. "But have you not been overwhelmingly governed by heart? Tell me, what has sound common sense, which is the foundation of true reasoning, had to do with the visit to this merchant?" continued the voice tantalizingly, and without more ado I went to work settling the torment. In a second the head which had been seemingly ignored in the transaction, came in with a squelcher. "There is no necessity of laying down premises to prove myself correct. Mary and the man before you love each other as fondly as it is possible for man and woman to love. Their affection has stood the test of time and separation,—and now it is none of your business whether or no the legal partner still lives—or whether protracted inharmony has resulted in divorce. Your duty lies with the fact that a sister is dying for the love it is in your power to give her. "Shall she ask for bread, and be given a stone!" "But this is not logic!" says the reader. "You confess yourself in favor of a monogamic marriage—and now you are showing that love is the only test that can be applied to such unions! Of a verity this is a contradiction."

Life is full of contradictions and seeming inconsistencies, my friend; and yet, after all, many are more honest in the expression of different opinions, at different times, on the same subject, than we give them credit for. That laws for the government of humanity are absolutely necessary, no one, in the possession of his senses, can dispute; but it is not possible for one man, or a set of men, to frame laws which can be made applicable to every case. This merchant had committed a sin against the law, when he allowed the flood-tide of love to render him oblivious to that law. Still, this very love, the divinest part of his nature, was, from the very reason of that divinity, a million times purer, and more powerful, than any statute that the brain of mortal can ever frame. Now, this was *head*-work; and as I scanned again the noble features of my companion, went over again the cruel years which had deprived him of all he held dear, the head was reverently bowed—bowed, as it always must be, to the omnipotence of love. I've liked my head better ever since the bringing in of that verdict. It evinced a harmony of feeling and action which argued well for future quandaries.

"What a wretch I have been," he resumed, after a moment's quiet. "If you would only tell me how I can ever atone for the wrong done Mary and my child, I shall be *so* glad; but there really seems no way. I honestly believed when I took her as my own (God bless the darling, she was my own, *is* my own own, cherished as I think few men *can* cherish a woman), that I should be able to keep the manner of my living a profound secret until—well, until—I might as well make a clean breast of it—the wife the law had given me was removed. I had no idea of a divorce—I knew that a separation of that description could never part us—because, demon-like, she would pursue me, and make my life, thus parted, more wretched than ever. Her temper was most violent, entirely uncontrollable. When in in one of her terrible fits of passion, which she was at all times subject to, I was compelled to be ever on the defensive, and, in order to save my own life, would often be obliged to hold her hands until the frenzy spent itself, and she would lie back weak and sometimes penitent. It was a species of insanity, I have no doubt, but none the less terrible to bear. This incessant strain upon the nervous system brought about heart disease, which her physician pronounced incurable, and likely at any time to terminate her existence. Just remember, madam, that we had never taken a moment's real comfort in each other's society—that, from children, our fathers, from some ridiculous family compact, had determined upon our marriage, and that these insane ebullitions of temper had been carefully concealed from us—and you will be able to form some idea of my position when love, the real, genuine article, came to me. I could not refrain from possessing the dear child, and, to do this, I resorted to subterfuge and occasional falsehood. What would I not give to be able to blot out the dreadful past? But come, is it not time to go? Perhaps my course will be plainer, after having once more confessed my sin and sorrow."

"Then, you have no children living save little Mary," I queried, hoping to get at other information.

"No, my friend, she is all; God bless the darling. My wife lived just six months after Mary left me, and"—

"What, your wife dead? I interrupted. Then you are free from all restraint, free from all legal ties, free to do just as your heart dictates! Thank God," I almost shrieked, so relieved, that I could not help the expression.

"And were you unacquainted with the fact," he inquired, while a look of perplexity was plainly visible.

"Entirely so," I answered, with a long drawn sigh of relief.

"But how did you dare approach me, if unaware of my liberty. Were you ready to set at defiance the conventionalites of society, and allow love to be heard in this case? or what were your ideas?"

"I think I had no very definite ideas on the subject," I replied. "I knew that Mary was perishing, and that you could do her good; and I came to you, I think, because I could'nt help it. A will stronger than my own sent me. But I am really overjoyed to know that hereafter, everything may be carried on without dissimulation." I could not but be struck with the gentleness, as well as the genuine fortitude displayed by my companion. Tears stood in his large dark eyes—tears impossible to hide—yet there was a strange calmness in his manner, which surprised and pleased me. I felt instinctively that I could trust him in the interview which was so soon to take place, between him and the woman from whom he had been so long separated.

"Now if you think best, Mrs. Kirk, we will go," he continued quietly. "I do not think my appearance will attract observation, do you?" and there was in the pleasant tone, so much of friendliness, and real trust in my desire and ability to be of assistance, that my heart grew warmer, and my sympathies stronger.

"My friend," said I, rising—thus expressing my willingness to depart—"Do not, I beg of you, appear surprised at anything you may see in the place to which I shall take you. You have probably never entered a house so miserably squalid in appearance as the house where your Mary is compelled to reside; although she is now provided with every comfort.

"So bad as that?" he queried. "Well! let us go, or I fear I shall not have strength enough to take me there."

Just then a rap was heard at the door, and without waiting for an invitation to enter, the visitor presented himself. Imagine my surprise when the minister, of whom mention has been made in a preceding chapter, walked briskly in, and with an air of conscious power, made known his business. I had seated myself with my back to the door, but had caught a glimpse of the hypocrite's side face, without recognition on his part, and then waited with considerable curiosity, I confess, to hear the object of his visit. Oh! how my blood boiled! This wretch whom the world supposed was entirely engrossed with the saving of souls, but whose especial business it was to drag down to the lowest depths of infamy the weak and helpless—the man I had driven from the house of the woman, whose God-given husband had just taken the scoundrel by the hand, with all the grace and suavity of a refined gentleman, as well as a sincere disciple of Jesus—made known his benevolent errand.

(To be Continued.)

Turkish Baths.—The Laight street establishment has adminstered more than fifty thousand of them within four years, and the business increases. Dr. Angell in Madison Avenue is not behind Laight street; while the Turko Russian establishment of Dr. Browning & Co., 25 E. 4th street, is with their capital boarding house constantly filled. Would that the prices of these baths were such as to place them within each of everybody!

ENGLISH CORRESPONDENCE.

LETTER XXI.

Manchester, May 29, 1869.

As our Parliament has only just resumed its deliberations, after the Whitsuntide Recess and the annual excitement of the Derby Day, nothing new has appeared on our political horizon since my last letter.

Since the extension of our Factory Act, limiting the hours of labor, various attempts have been made by benevolent persons to bring its provisions and penalties to bear upon the overworking of young girls employed as milliners and dressmakers and on other apprentices. These efforts have as yet produced little effect. Employers, in some cases, employees, in others, evade the law. In an article in the *Echo*—"A Fair Day's Work"—a proposition is made to form an association for the reduction of excessive hours of labor. It has been found that wherever Trades' Unions exist the hours of labor have been reduced, and the removal of this cruel wrong is a legitimate object for a Union.

The press and the public continue to evince an unexhausted interest in the Woman question. Amongst the "New Works" just announced, is "The Subjection of Women," by John Stuart Mill. The *Contemporary Review* for June has "The Cry of the Women," by the Rev. J. B. Major. The papers to be read at the meeting of the Anthropological Society next week are "The Distinctions, Mental and Moral, occasioned by Difference of Sex," by Geo. Harris, F.S.A., and "Difference in Minds of Men and Women," by J. M. Allan, F.A.S.L.

The *Tribune's* report of the Annual Meeting of the American Equal Rights Association was published in one of our leading papers in Manchester this week, and will, no doubt, be read by hundreds who have only just begun to think on the subject in this country, with much interest.

THE HISTORY OF MORALS.

(First Notice.)

One of the most important of the books that have appeared this year is *The History of European Morals, from Augustus to Charlemagne*, by William E. H. Lecky, M.A., a young writer, said to be one of the first fruits of the Queen's College in Ireland. His former work, *The History of Rationalism in Europe*, evinced considerable power and learning, and it is remarkable for wide and liberal views. Mr. Lecky is distinguished from most of the other philosophical writers of the day by his adherence to the Intuitive School of Morals, to which school Frances Power Cobbe, James Martineau, and Prof. F. D. Maurice also belong.

An extract from the preface of this new work will describe its design:

The historian of morals must trace the changes that have taken place in the moral *standard* and the moral *type* and the *realized morals* of a people. As a preliminary I have discussed the rival theories concerning the nature and obligations of morals, and have also endeavored to show what virtues are especially appropriate to each successive stage of civilization, in order that we may afterwards ascertain to what extent the natural evolution has been effected by special agencies. I have then followed the moral history of the Pagan Empire, reviewing the Stoical, the Eclectic, and the Egyptian philosophies that in turn flourished. The triumph of the Christian religion in Europe next demands our attention. In treating this subject, I have endeavored, for the most part, to exclude all considerations of a purely theological or controversial character, and to regard the church simply in its aspect as a moral agent, exercising its influence in Europe. I have examined the manner in which the Pagan Empire impeded or assisted its growth, the nature of the opposition it had to encounter, the transformations it underwent under the influence of prosperity, of the ascetic enthusiasm, and of the barbarian invasions, and the many ways in which it determined the moral conditions of society. The growing sense of the sanctity of human life, the history of charity, the formation of the legends of the Nagiology, the effects of asceticism upon civic and domestic virtues, the moral influence of monasteries, the ethics of the intellect, the virtues and vices of the decaying Christian Empire, and of the barbarian kingdoms, that replaced it, the gradual apotheosis of secular rank, and the first stages of that military Christianity which attained its climax at the Crusades, have been all discussed with more or less detail; and I have concluded my work by reviewing the changes that have taken place in the position of women, and in the moral questions connected with the relations of the sexes.

THE POSITION OF WOMEN.

This is the title of the last chapter of the book. It occupies a hundred pages, and is an able, a learned, and a remarkably outspoken review of the position of women from the earliest ages to the present time. Some of the revelations which, as a historian, the writer is obliged to make in order fully to state his case, are of a most painful character. He tells in plain English things that hitherto have, for the most part, been screened by the classic tongues—things that one would rather not know unless, indeed, by such knowledge, one could in any wise abate them. Lord Macaulay says, in his History of England, that the introduction of gas-lamps into the streets and lanes of our cities has proved more effectual than the most skilful police organization in putting down crime It may be that letting in the light upon these dark passages of human life, terrible and soul-sickening as is the effect of the process, may ultimately prepare the way for their purification. Our author observes, in conclusion, that "of all the departments of ethics, the questions concerning the relations of the sexes, and the proper position of women, are those upon the future of which there rests the greatest uncertainty. This problem of the future is not solved, but some of the difficulties of the situation are fairly stated. We are brought, as it were, to the threshold of the changes that must come, but the lines in which those changes will run are not indicated.

WOMEN IN SAVAGE LIFE.

Mr. Lecky traces the position of women through the ages. In barbarian times, when war and the chase were the sole pursuits, and physical strength the measure of excellence, women were necessarily inferior to men, and their position was extremely degraded. The first steps upward from this state of slavery were the cessation of the custom of purchasing wives, and the institution of the dowry. This last gave dignity to the wife, and by the laws of Greece and Rome, was secured to her in case of separation. The next step was "the construction of the family on the basis of monogamy, by which the Greek civilization proclaimed its superiority to the Asiatic civilization that preceded it." Monogamy, with some few temporary exceptions, was general in Greece. But a distinction must be made between the period reflected in Homer and the great tragedians and the later historical ages.

WOMEN IN THE POETIC AGE OF GREECE.

Moral ideas, in a thousand forms, have been sublimated, enlarged and changed, by advancing civilization; but it may be fearlessly asserted that the types of female excellence which are contained in the Greek poems, while they are among the earliest, are also among the most perfect in the literature of mankind. The conjugal tenderness of Hector and Adromache; the unwearied fidelity of Penelope, awaiting through the long, revolving

years the return of her storm-tossed husband, who looked to her as to the crown of all his labors; the heroic love of Alcestis, voluntarily dying that her husband may live; the filial piety of Antigone; the majestic grandeur of the death of Polyxena; the more subdued and saintly resignation of Iphigenia, excusing, with her last breath, the father who had condemned her; the joyous, modest, and loving Nausicaa, whose figure shines like a perfect idyll among the tragedies of the Odyssey—all these are pictures of perennial beauty, which Rome and Christendom, chivalry and modern civilization, have neither eclipsed nor transcended. Virgin modesty and conjugal fidelity, the graces as well as the virtues of the most perfect womanhood, have never been more exquisitely portrayed. The female figures stand out in the canvas almost as prominently as the male ones, and are surrounded by an almost equal reverence. * * Yet, at the same time, the position of women was, in some respects, a degraded one. The custom of purchase money given to the father of the bride was general. The husbands appear to have indulged largely, and with little or no censure, in concubines. Female captives of the highest rank were treated with great harshness, and the inferiority of women to men was strongly asserted.

WOMEN IN THE HISTORICAL AGE OF GREECE.

In the historical age of Greece, the legal position of women had, in some respects, slightly improved, but their moral condition had undergone a marked deterioration. Virtuous women lived a life of perfect seclusion. The foremost and most dazzling type of Ionic womanhood was the courtesan, and among the males, at least, the empire of passion was almost unrestricted. * * * In the Greek civilization legislators and moralists cordially recognized two distinct orders of womanhood—the wife, whose first duty was fidelity to her husband; the hetæræ, or mistress, who subsisted by her fugitive attachments. The wives of the Greeks lived in the most absolute seclusion. They were usually married when very young. Their occupations were to weave, to spin, to embroider, to superintend the household, to care for their sick slaves. They lived in a special and retired part of the house. * * Living, as they did, almost exclusively among their female slaves, deprived of all the educating influences of male society, and having no place at those public spectacles which were the chief means of Athenian culture, their minds must necessarily have been exceedingly contracted. Thucydides, doubtless, expressed the prevailing sentiment of his countrymen when he said that the highest merit of women is not to be spoken of either for good or for evil. * * * In order to understand the position which the hetæræ, or courtesans, assumed in Greek life, we must transport ourselves, in thought, into a moral latitude totally different from our own. The Greek conception of excellence was the full and perfect development of humanity in all its organs and functions, and without any tinge of asceticism. Some parts of human nature were recognized as higher than others; and to suffer any of the lower appetites to obscure the mind, restrain the will, and engross the life, was acknowledged to be disgraceful; but the systematic repression of a natural appetite was totally foreign to Greek modes of thought. Legislators, moralists, and the general voice of the people, appear to have applied these principles almost unreservedly to intercourse between the sexes, and the most virtuous men habitually and openly entered into relations which would now be almost universally censured. The experience, however, of many societies has shown that a public opinion may accord, in this respect, almost unlimited license to one sex, without showing any corresponding indulgence to the other. But in Greece a concurrence of cases had conspired to bring a certain section of courtesans into a position they have in no other society attained. * * * It is not surprising that in such a state of thought and feeling, many of the more ambitious and accomplished women should have betaken themselves to this career, nor yet that they should have attained the social position which the secluded existence and the enforced ignorance of the Greek wives had left vacant. The courtesan was the one free woman of Athens, and she often availed herself of her freedom to acquire a degree of knowledge which enabled her to add to her other charms an intense intellectual fascination. Gathering around her the most brilliant artists, poets, historians, and philosophers, she flung herself unreservedly into the intellectual and æsthetic enthusiasms of her time, and soon became the centre of a literary society of matchless splendor. Aspasia, who was as famous for her genius as for her beauty, won the passionate love of Pericles. She is said to have instructed him in eloquence, and to have composed some of his most famous orations. She was continually consulted on affairs of state; and Socrates, like other philosophers, attended her assemblies. Socrates himself has owned his deep obligations to the instructions of a courtesan named Diotima. * * However, comparatively few of the class attained the condition of hetæræ, and the great majority were sunk in this, as in all other ages, in abject degradation.

THE ROMAN WOMEN OF THE REPUBLIC.

In the Roman civilization we find some important advances made in the condition of women. The Roman religion was eminently domestic, and it was a main object of the legislator to elevate marriage and to surround it with every circumstance of dignity and solemnity:

Monogamy was, from the earliest times, strictly enjoined, and it was one of the greatest benefits that have resulted from the expansion of Roman power, that it made this type dominant in Europe. In the legends of early Rome we have ample evidence both of the high moral estimate of women, and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor, a sense of the supreme excellence of unsullied purity, which no Christian nation could surpass. The legends of the Sabine women interceding between their parents and their husbands, and thus saving the infant republic, and of the mother of Coriolanus averting, by her prayers, the ruin impending over her country, entitled women to claim their share in the patriotic glories of Rome. * * The legal position, however, of the Roman wife, was for a long period extremely low. The Roman family was constituted on the principle of the absolute authority of its head, who had a power of life and death both over his wife and over his children, and who could repudiate the former at will. * * A Roman writer has observed, in proof of the superiority of Roman to Greek civilization, that, while the Greeks kept their wives in a special quarter in the interior of their houses, and never permitted them to sit at banquets, except with their relatives, or to see any male except in the presence of a relative, no Roman ever hesitated to lead his wife with him to the feast, or to place the mother of the family at the head of the table. * * * On the whole, it is probable that the Roman matron was, from the earliest period, a name of honor; that the beautiful sentence of a jurisconsult of the empire, who defined marriage as a life-long fellowship of all divine and human rights, expressed most faithfully the feelings of the people, and that female virtue shone in every page conspicuously in Roman biographies.

WOMEN IN IMPERIAL ROME.

The writings of Leutonius and Lampridius, the Satires of Juvenal, the Epigrams of Martial and the Romances of Apalius and Petranius give a fearful insight into the social depravity of Rome under the Cæsars. But we find that—

In the midst of this torrent of corruption a great change was passing over the legal position of Roman women. They had at first been in a condition of absolute subjection, or subordination to their relations. They arrived, during the Empire, at a point of freedom and dignity which they subsequently lost, and have never altogether regained. The Romans admitted three kinds of marriage—the *confarreatio*, which was accompanied by the most awful religious ceremonies, was practically indissoluble, and was jealously restricted to patricians; the *coemptis*, which was purely civil, which derived its name from a symbolical sale, and which, like the preceding form, gave the husband complete authority over the person and property of his wife; and the *usus*, which was effected by a simple declaration to cohabit. This last form of marriage became general in the Empire, and it had this very important consequence, that the woman so married remained, in the eyes of the law, in the family of her father, and was under his guardianship, not under the guardianship of her husband. * * The practical effect of the general adoption of this form of marriage was the absolute legal independence of the wife. With the exception of her dowry, which passed into the hands of her husband, she held her property in her own right; she inherited her share of the wealth of her father, and she retained it altogether independent of her husband. A very considerable portion of Roman wealth thus passed into the uncontrolled possession of women.

A complete revolution had thus passed over the constitution of the family. Instead of being constructed on the principle of autocracy, it was constructed on the principle of co-equal partnership. The legal position of the wife had become one of complete independence, while her social position was one of great dignity. The more conservative spirits were naturally alarmed at the change, and two measures were taken to arrest it. The Oppian law was designed to restrain the luxury of women; but in spite of the strenuous exertions of Cato, this law was speedily repealed. A more important measure was the Voconian law, which restricted within certain very narrow limits the property which women might inherit; but public opinion never fully acquiesced in it, and by several legal subterfuges its operation was partially evaded.

Another and a still more important consequence resulted from the changed form of marriage. Being looked upon simply as a civil contract, entered into for the happiness of the contracting parties, its continuance depended upon mutual consent. Either party might dissolve it at will, and the dissolution gave both parties a right to remarry. There can be no question that under this system the obligations of marriage were treated with extreme levity. * * * In the female life of Imperial Rome we find the moral contrasts, so striking in ancient life, vividly displayed. The moral tone of the sex was extremely low. Yet there is probably no period in which examples of conjugal heroism and fidelity appear more frequently than in this very age, in which marriage was most free, and corruption was so general. Much simplicity of manners continued to coexist with the excesses of an almost unbridled luxury. Augustus, we are told, used to make his daughters and granddaughters weave and spin, and his wife and sister made most of the clothes he wore. The skill of wives in domestic economy, and especially in spinning, was frequently noticed in their epitaphs. Intellectual culture was much diffused among them, and we meet with several noble specimens of the sex, of large and accomplished minds united with all the gracefulness of intense womanhood, and all the fidelity of truest love. Such were Cornelia, the brilliant and devoted wife of Pacus sey, Marcia, the friend, and Helvia, the mother of Seneca.

The form of the elder Arria, who died voluntarily with her husband, Pætus, towers grandly above her fellows, but many other Roman wives, in the days of the elder Cæsars and Domitian, exhibited a very similar fidelity. Over the dark waters of the Euxine, into those unknown and inhospitable regions from which the Roman imagination recoiled with a peculiar horror, many Roman ladies followed their husbands, and there were some wives who refused to survive them. The younger Arria was the faithful companion of Throsea during his heroic life, and when he died she was only persuaded to live that she might bring up their daughters. She spent the closing days of Domitian in exile, while her daughter, who was as remarkable for the gentleness as for the dignity of her character, went twice into exile with her husband, Helvidius, and was once banished, after his death, for defending his memory. Incidental notices in historians, and a few inscriptions which have happened to survive, show us that such instances were not uncommon, and in the Roman epitaphs that remain, no feature is more remarkable than the deep and passionate expressions of conjugal love that continually occur. It would be difficult to find a more touching image of that love, than the medallion which is so common on the Roman sarcophagi, in which husband and wife are represented together, each with an arm thrown fondly over the shoulder of the other, united in death as they had been in life, and meeting it with an aspect of perfect calm, because they were companions in the tomb. * * * *

In the latter days of the Pagan Empire some measures were taken to repress the profligacy that was so prevalent, but Rome continued to be a centre of very great corruption till the combined influence of Christianity, the removal of the Court to Constantinople, and the impoverishment that followed the barbarian conquests, in a measure corrected the evil. Among the moralists, however, some important steps were taken. One of the most important was, a very clear assertion of the reciprocity of that obligation to fidelity in marriage which in the early days of society had been imposed almost exclusively upon wives. * * * In early Rome the obligations of husbands were never, I imagine, altogether unfelt, but they were rarely or never enforced, nor were they ever regarded as bearing any kind of equality to those imposed upon the wife.

Plato had argued that women were equal to men, but the habits of his countrymen were totally opposed to this theory. Marriage amongst the Greeks was regarded chiefly in a civic light as a means of producing citizens. * * Aristotle had clearly asserted the duty of husbands to observe in marriage the same fidelity as they expected from their wives, and at a later period, both Plutarch and Seneca enforced it in the strongest and most une

quivocal manner. The degree to which, in theory at least, it won its way in Roman life is shown by its recognition as a legal maxim by Ulpian, and by its appearance in a formal judgment on a case given by the Emperor Antoninus Pius.

The historian further traces the growth of a higher tone of sentiment and a regard for purity of life for its own sake. Although it is impossible to assign an exact date to the growth of a moral sentiment, there is no question, he says, that in the latter days of the Roman Empire the perceptions of men became more subtle and refined than they had previously been. "Christianity soon constituted itself the representative of the new tendency. It regarded purity as the most important of all virtues, and it strained to the utmost all the vast agencies it possessed to enforce it."

In a second notice I shall give you an outline of the history of the position of woman after the propagation of Christianity in the early ages of the church, and in later times. I shall give you, in conclusion, the author's prospective glance from the standpoint of the present, and some of his remarks on the characteristics of women.

Mlle. Alexandrie Tinne, the Dutch lady who was alluded to in one of my recent letters as an African explorer, has, according to letters received at Malta from Tripoli, reached Mourzook in safety. She was awaiting the chief of the Tarouks to escort her, and her numerous retinue, to the starting-post of the annual caravan for Soudon, whence she will proceed to the unexplored regions around Lake Tschad.

You will be pleased to hear that Sir Samuel Baker has been appointed (at the suggestion of the Prince of Wales) by the Viceroy of Egypt to extirpate slavery amongst the savage tribes of the White Nile. I am, very truly yours,

REBECCA MOORE.

WHAT THE PEOPLE SAY.

MY DEAR MISS ANTHONY: I, together with many other friends of our cause, was pained to witness at our late Convention, the antagonism which existed in the minds of many present to the adoption of the Fifteenth Amendment, which doubtless proceeds from an apprehension that its adoption will interpose a new and formidable obstacle to the adoption of the Sixteenth. I cannot share in such apprehension, for the reason that, to my perception, the training to which the public mind will be subjected, in order to prepare it for, and render possible the adoption of, the Fifteenth Amendment, will also ensure the adoption of the Sixteenth. The fundamental principles upon which each is based, are indentical, namely: the right of every human being liable to taxation to an equitable representation; the consent of the governed as a prerequisite to the exercise of governmental powers; the national interests being safer in the keeping of every adult citizen, than in that of any less number, etc.

These great principles having been once thoroughly accepted, adopted, and exercised in behalf of the emancipated blacks, will become settled convictions in the public mind, and their exercise in behalf of others comparatively easy.

I heartily adopt the sentiment of Mr. Foster, and admire the talents of our noble lady President, and love the woman, but cannot share in her apprehensions, that the extension of the right of suffrage to eight hundred thousand black males, will at all jeopardize the right of women, whether white or black. It cannot be assumed that they would vote unanimously against Female Suffrage, and if they did, what are they to the eight millions of white males now in possession of the elective franchise.

To what must we ascribe the rapid advance our principles have undoubtedly made within the last three to five years? I answer unhesitatingly, to the discussion and dissemination of the fundamental principles above referred to, produced by the war, and the questions involved in it. Could such progress have been realized had slavery still dominated the land? Again I unhesitatingly answer, no! It is contrary to its whole spirit—to its essence.

It is an axiom in the moral and intellectual, as well as the physical world, that "like produces like." Is it then reasonable to suppose that the white males of the country, having, in deference to the above named great principles, and in spite of their hereditary prejudices, enfranchised the black males, will be so inconsistent as to refuse to recognise and provide by law for the exercise of the same rights by their own mothers, wives, sisters and daughters? Again I unhesitatingly answer no! It would be contrary to all analogy—to all experience.

Staten Island, June 4th, 1869. A. O. W.

WYANDOTTE, Kansas, June 16th, 1869.

Editors of the Revolution:

Is it not better to do right that right may result therefrom, than to do wrong hoping that right will be its sequence? For many long years the heavy burdens of the oppressed have been made lighter by your noble efforts—even when the thick darkness of slavery's cold, gloomy night enveloped the shivering victims of America's great curse—now and then a ray of hope shone through those dismal years, as the worn and toiling slave heard of your prayers and faith and godlike works of love for the friendless ones. Ground to soreness and sadness beneath the heel of a misled and tyrannical Oligarchy, you and such as you, these now partially released people have learned to love, yes, almost to revere, your influence with them may continue nearly unbounded except you shall drive them from you by acts of your own.

Following the primary steps in the great onward movement towards the complete liberation of the colored race comes the Fifteenth Amendment. That it will succeed, in some way, is as certain as that time will continue. The hand of the Almighty seems plainly to be seen guiding its triumphal march. Is it wise to attempt to retard its onward progress? fight it, or hate it? All will be of no avail. The car in which it rides comes thundering along the great political highway of the nation, and it will crush all opposing forces. And what adds interest to its glorious movement is the fact, that—deny it, if we foolishly will, shut our eyes, stop our ears, or even try to harden our hearts to the truth, because everything is not exactly as we would have it—this car is ours, we helped to make it, and gave it its first hard pushes, our shoulders are yet calloused from tough lifting at its wheels. Shall we now madly throw ourselves beneath them?

A very large proportion of the friends of "Woman Suffrage" in this state, are thankful that the question of "Negro Suffrage" is so nearly settled. And I can assure you that the colored vote will not be against woman's vote unless driven there by the action of the leaders in that movement. Nine out of every ten of the voters in Kansas who favor "Female Suffrage" are also in favor of negro suffrage, and they are anxious for both as speedily as possible. They also feel that the defeat of the Fifteenth Amendment would postpone for a great number of years the Woman's cause.

While I will yield to no one in earnestness and hearty work for Woman's Suffrage, should, however, the colored *man* be fully enfranchised before the *women* of our nation, I shall shout huzzas for the "foremost" and still work and pray for, and believe that God will speedily bless the "hindmost." J. P. BOOT.

WOMAN SUFFRAGE IN IOWA.

THE reputation that Iowa has of being one of the most liberal and progressive states in the country, she richly merits. Last year the proposition to strike the word "white" from her constitution was carried by a majority of many thousands, and I believe after one thorough canvass of the state upon the Woman question, its voters would as readily dispose of the word male.

I went into the state at Clinton and spoke in nearly all the towns on the Great Western, as far west as Montana. From this place I crossed by stage to Fort Dodge and returned on the Dubuque and City road. In London, Clarence, Mechanicsville, Mt. Vernon and other towns on and off from the Railroad we succeeded in effecting organizations, and in every case the leading men and women were made officers in such associations, and each association contributed a certain sum of money to buy speeches upon the subject to distribute among the people. In Mt. Vernon, where the state Methodist College is located, Rev. Mr. Stephens, their present pastor, was elected President, and the wife of the President of the college, Mrs. King, is Vice-President.

The students and professors are all anxious to have their wives, mothers and sisters vote.

In Tipton, a county seat off from the Railroad, a he close of my second lecture, I proposed to the friends of the cause to raise five dollars to buy speeches. They did not do it, but the next morning, Mrs. Sawyer Bull, a young and accomplished woman, in a few minutes raised a larger sum than this to appropriate to the same purpose. In Blairstown the friends of the cause at one time sent to the Office of THE REVOLUTION a sum sufficient to have a copy of that paper sent to every family in town, sending with it the name of some member of each family. In Fort Dodge I found ex.-Gov. Gree and wife, Mrs. Senator Pomeroy, and many others, anxious to aid in every possible way to establish the political equality of the sexes. Mr. Gree edits one of the leading papers of the North West and in it he has ever boldly advocated Woman Suffrage. Mrs. Pomeroy told me we would find a warm friend in her husband, and I hope his course in the Senate of the United States will verify what she asserted. In Cedar Rapids, with only one day's notice of a lecture, the largest hall in the city was filled with the first people of the place. At the close of the meeting, the many warm shakes of the hand and the liberality with which they responded, when asked to subscribe for the paper, plainly indicated that the cause of Woman's Enfranchisement had taken deep root in the minds of the people.

In Independence, a notice of the same length effected the same result—in short, this was the case in every part of the state that I visited. Small, luke-warm audiences were emphatically the exception. The greatest difficulty was in there not being nights enough to enable me to answer one half the invitations I received from every quarter to lecture. I did not visit Des Moines, but I had the assurance from Hon. Edward Wright, Secretary of State, that an enthusiastic meeting would be had there if I could find it in my way to visit the city.

A State organization has recently been formed in Dubuque, and I am informed by the Corresponding Secretary, Mrs Adams, that she has sent a report of the same to your Convention.

I do not pretend to say that Iowa needs no educating in regard to the necessity of a new power in politics, upon the subject of woman's true relation to society and government, but a few efficient workers are all that is needed to entirely prepare the people for the issue I found one half of the clergy favorable to the cause, and I think half the newspapers in the state advocate it.

The Des Moines *Register* and Burlington *Hawk Eye* have for some time been committed to the cause.

The Davenport and Dubuque papers are yet neutral (if such grounds are possible in a question like this), but they are very *respectful*.

If Kansas, as she has boasted she would, "leads the world in the 'Good Cause,'" she will have to be up and doing ere Iowa makes it impossible for her to do it.

MARTHA E. BRINKERHOFF.

The above was reported to the Equal Rights Anniversary, in this city, in May, by Mrs. Brinkernoff.

MOULTON, Ala., May 21, 1869.

DEAR REVOLUTION: Please find herewith sent $4.00 for which send the REVOLUTION. I subscribed for your paper at Washington in March last. Since then I have read it myself, and it has been read in my family. We all like it. You are certainly entitled to be heard and fairly judged, and from the good sense and zeal you display, I do not think you need an attorney to speak for you.

I do not know what you propose to accomplish in the end, but as long as you speak wisely and fitly you will not lack an auditory worthy to be persuaded. Your sex, undoubtedly, have griefs to be redressed, but how it is best to approach the issues they involve and to make the relief just what *we all* would have it, I confess I am not yet able to guess.

It seems to me that the tone of your allusion to Clay and Franklin as husbands and good men, is not, under present circumstances, the best. They were very great men and our race of both sexes are none the worse that they have lived. I do not, therefore, think that we do mankind a benefit to show or insinuate that they were bad husbands. Indeed, I very much doubt whether Mrs. Clay and Mrs. Franklin would have exchanged them for any other husbands. We can't make this life a honeymoon, sugar coat as we may. And our dear wives must not suffer themselves to forget that there are weak arms on both sides, which must often fail to send the arrow to the destined mark. It is the effort that we should honor, not always the success. He or she that is strong needs no praise for bearing burdens. It is the weak who bear and suffer for the Right, that will be received with the loudest acclamations of "well done thou good and faithful," enter in and receive the "crown" as thy reward.

You must not forget, for the sake of your sex, that

Venus is represented as a female, and that love is the only Conquerer in this world whose victories are never denied, and who has no rebellions in her camps. How to make it bear all the fruit it ought to bear I confess, for the present, I have not the wisdom to know.

May God be with you while you are right, but desert you when you are wrong.

I don't write this to be published, nor am I vain enough to suppose it deserves it, but simply to say you have friends on the shores of the Gulf of Mexico as well as in farthest California.

Very truly your countryman and friend,

THOS. M. PETERS.

HARTFORD, Conn., June 9th, 1869.

MY DEAR MISS ANTHONY: Please send THE REVOLUTION (for which I enclose $2).

THE REVOLUTION grows better every week. It can hardly be improved, and as to the size, if it is ever enlarged, I hope it will not be in the area, but in the number of pages. It is in the most convenient form possible now, and fairly invites one to have it bound. Who would ever think of binding such a bed-blanket as the *Independent*? THE REVOLUTION is large enough (for its price) as it is at present. It does more good, and has a wider circulation (which will continue to increase) than it would if its price and size were doubled. I haven't read in many a day an article that has done me so much good as Mrs. Stanton's reply to the Rev. Dr. Thompson. I only hope the Rev. gentleman had the pleasure of reading it himself.

I see that steps have been taken to send a petition in to Congress by the women in person. I have wondered that this idea hasn't been taken up before. There ought to be a body of five hundred women to storm the doors of the Capitol—whether it is in order or out of order. I would like to join such a company—head it—fall into the middle—or, bring up the rear—anything to help it along. "Push things."

Yours sincerely, F. ELLEN BURR.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

MANHATTAN, June 3d, 1869.

I shall be indeed proud to represent Kansas in the new National Woman's Suffrage Association, whose formation meets my hearty approval. Definiteness of purpose is always conducive to success, and I think it would be well now to concentrate all our efforts upon the one idea of "Suffrage for Women." You may rely upon me to do whatever lies within my power and ability to further the cause.

Yours truly, MARY A. HUMPHREY.

MRS. ELMIRA C. LEAR gives us the following testimonial of her father—Spaulding Boynton, of Nashua, N. H., who died the 1st of June, aged sixty seven:

When I began to take THE REVOLUTION I was rather afraid of it, for it was said that you were going strongly into democracy. I knew Parker Pillsbury too well to imagine that *he* would adopt democracy unless it was better than republicanism. After reading it for six months I concluded that if *that* was democracy, the more the world had of it, the better. Go on. Spare not to tell the people of their sins and transgressions; if they say all manner of things against you, rejoice. Great shall be your reward.

BLOOMINGTON, Ill., May 29, 1869.

DEAR MISS ANTHONY: Here is P. O. order for two new subscribers. Your antagonism to the Fifteenth Amendment is against your own selves—off the same piece (to me) with Paddy's hatred of the negro. How any human being could persuade you into such a shallow trap, I *can't* understand. J. V. PHOENIX.

CORRECTION.

NEW YORK, June 28th, 1869.

MISS ANTHONY: As you repeat in your last week's REVOLUTION a statement already corrected by me in the *Tribune*, I request you herewith to rescind it. *I never said* nor could I say that I would leave the Republican party on account of the Fifteenth Amendment. But I did say that I intended to leave it on account of its hypocrisy and corruption. Respectfully,

EMIL W. HOEBER, M. D.

SOROSIS TO THE RESCUE.

DEAR REVOLUTION: A lady with a little girl went to Delmonico's a few evenings since, about eight, for ice-cream. They went in quietly, took seats and ordered what they wanted. They sat waiting in blissful expectation, when a whiskered man came up and politely informed them that they did not serve ladies coming alone at that hour! You can imagine better than I can tell you their *intense* mortification and indignation!

All this under shadow of Sorosis!

Yours, E. S. M.

If we were members of Sorosis, we should vote for leaving Delmonico to his reflections. All women should resent such indignites to their sex.

OLIVE LOGAN'S ATTACK ON THE TROWSERS.

Editors of the Revolution:

I SUPPOSE you are a feminine newspaper. Of course then you are entitled to the title Mrs.—or Miss if you prefer it. Leaving that to yourself for settlement, however, permit me to say something about Olive Logan's attack on the trowsers—or I suppose it would be more correct to say—about the comments of Doctor S. Q. Lapius on the remarks of the brilliant and witty Olive.

It struck me on reading the letter of Doctor S. Q. L. that he was—without intending it—very disrespectful to Miss Logan. It was plain he meant to be respectful to her; but I put it to your common sense, Doctor, if it is polite to say to a lady of Miss Logan's learning and keen intelligence—as you do in effect—"My dear Madam, you really can't be so ignorant or so stupid as to say what you say and mean it!" I submit that when an antagonist is so soaked in the spirit of narrow and one-sided prejudice that he no longer gives his opponent credit for believing what she says, it is time he asked himself whether he were a fit person to engage in intelligent discussion of any question.

I am by no means an advocate of the follies of fashion—but I am not unable to see that Olive Logan's views in regard to dress are noble and worthy views and worthy of respect as such. It is only wonderful to me to see a lady who has led the life Olive Logan has—a pet of society and a fashionable belle at that gay, fascinating and dangerous French Court—one who has all her life been associated with the very wealthy and surrounded by the flattery and adulation of courtiers and statesmen—one who has breathed the perilous atmosphere of theatrical life for years without soil to her glorious womanhood—I say it is only wonderful to me that any woman who has led that life and is free to lead it still—for she is still young, beautiful and fascinating—should turn her back on it and engage with the tact and culture of a brilliant woman in advocating the humdrum reforms of the day. Say what you will, I tell you such a spectacle is hardly paralleled in the history of society. Such changes from dazzling pleasure's pursuit to the quiet but noble paths of principle, seldom take place until the votary of pleasure has begun to lose her power, to see her beauty fade, and to realize that "vanity of vanities, all is vanity."

What I was going to say to S. Q. Lapius was that he evidently shuts his eyes with the utmost contempt to Miss Logan's argument. He says: "Miss Logan sneers at the idea of making dress subservient to hygiene. Does she really mean it?" I saw no "sneer" in Miss Logan's remark that "we should have a nice state of affairs on our hands after a while if we made everything subservient to hygiene." The subtle wit of this seems to be lost on S. Q. Lapius. Perhaps he will understand the meaning of it better if he will read the address of Doctor Stephen Rogers on "Summer Mortality," delivered at the Academy of Medicine in this city a few nights since. In it, the learned doctor said that "the nearer people approached nudity in their style of dress, during the increased heat of New York Summers, the better would their health be." It would be a piece of impudence to say to Dr. Rogers, "Do you really mean it?" He did mean it. Shall we therefore approach so near nudity for the sake of hygiene as to go naked outright or wear umbrellas only in hot weather?

It appears then that there *is* something to be thought of besides hygiene—and Olive Logan has put forth an idea which may well "bid us pause" and ask ourselves whether there is not something in a world of decency and culture that is to be respected, even in violation of hygiene. Very respectfully yours,

W. L. PHILLIPS.

WOMEN AND HOMŒOPATHY.

BOSTON, June, 1869.

Editors of the Revolution:

KNOWING you would rejoice in all progress in the cause of human rights, and having my heart filled with gratitude for the unexpected triumph of the cause of woman, in the action of the American Institute of Homœopathy, which held its 22d annual session in this city, this week, I felt impelled to let the readers of THE REVOLUTION, which battles so powerfully for the cause, rejoice with me.

The meeting was unusually large, indeed the largest ever convened, and 240 members were added to its roll. The city authorities did their best to entertain the Doctors, and the weather being fine, most of them will return well pleased with their visit and refreshed by a change of labor.

On Tuesday evening, Prof. Ludlam of Chicago gave a public address on "Woman and Homœopathy," which was so well written as to bring his hearers into *rapport* with him before he came to speak favorably of women for physicians, and so carried some with him, who would not have endorsed the sentiment when he began. This argued favorably, for he had been chosen President in the morning of that day.

The press spoke highly of the good looks of the Doctors, saying they were the best looking body of Doctors ever convened in this city, and we thought when they closed their session that they were not only the best looking but the *wisest* body, as they were the first to recognize Woman in the profession, as fit to be associated with them.

On Friday morning a resolution was offered by Dr. Swasey of Springfield, Mass., to alter the constitution so as to admit qualified females, and Dr. Henry M. Smith of N. Y., a warm friend of our cause, offered a substitute for it in these words: "Qualified physicians, men or women, shall be eligible to membership in the American Institute of Homœopathy." This amendment or substitute was accepted in place of the one offered by Dr. Swasey, and then carried by a vote of 84 to 42.

Notice was given that a reconsideration of this amendment would be moved next June when the Institute meets at Chicago.

But a year of agitation, in regard to Woman Suffrage and kindred topics, will confirm this amendment by a larger vote, and "the gates will be left ajar" for woman to enter. Medical science has not taken so grand a step since the illustrious Hahnemann proclaimed the law Simillia Similibus Curanter!

Little can now be seen of the great importance of this step, little indeed is known of the

vast realm of knowledge in the curative art, to which woman holds the key, and when she takes possession she will find the field white for the harvest.

Blessings, then, upon the American Institute of Homœopathy, for first recognizing woman as a physician, and opening its doors to her beneficent tread.

Our thanks are due to many noble men who have labored assidnously for this cause, and who now stand first in the profession. It seems invidious to mention names when all have done so well, but the President elect, Dr. David Thayer of Boston, Dr. Ludlam of Chicago, Drs. Dunham and Smith of New York, and the Drs. Wm. and C. Wesselhoeft of this city, deserve our most profound respect, for their manly and open advocacy of woman as physician, and of admitting her to all the means which can help her in the pursuit of medical knowledge. Their action in this particular will be one to which they will look back with pleasure, and it will be one of their highest honors in the future.

For those who opposed the amendment I feel a tender sympathy, knowing how much they will regret their course in the future, and earnestly pray that they may soon see the error of their ways, and make haste to repair the injury they have done to the cause of medical science in thus putting obstacles in the way of medical women.

Very truly yours,

MERCY B. JACKSON,
681 Tremont St., Boston, Mass.

ATLANTA UNIVERSITY.

THE laying of the corner-stone of the first people's University of Georgia, which took place in the early part of June, is an event of historic importance to the state. The basis of this University is a broad one. The Board of Trustees is composed of both white and colored, and of various religious denominations. Its doors are open to all from every part of the state, who possess the required moral and intellectual attainments, without respect of race, color, or sex. John M. Langston delivered the oration to the large crowds of people who assembled to lay the stone. He avowed himself in favor of Woman's Rights, and said, as usual, many true and brilliant things.—"Europe boasts—America is on trial, whether she can make of her men and women crowned heads of thought."

The first building will open for pupils in the preparatory course in the fall. A large number have already been examined for admission.

Gen. J. R. Lewis, Bureau Supt. Ed. for Ga., and E. A. Ware. Pres. Board of College Trustees, are both all right on the woman question, and it is hoped that this institution will do much for the elevation of Georgia. Surely they need it. Some of the most ignorant are here. Among the colored boys and girls, it is especially observable that freedom has not brought the stimulus to the latter that it has to the former, *because not accompanied by the sure prospect of the ballot.*

Scholarships for a number of smart girls, are very much needed. These vary from $50 to $100 each. Will not friends of the cause come forward, and by contributing this amount, which pays the expenses of one scholar at the University for one year, have the satisfaction of feeling that they have removed one of these girls from her miserable, unhomelike hovel, and surrounded her with refining influences? Contributions may be sent, specifying the object, to E. A. Ware, Esq., Box 588, Atlanta, Ga.

WHAT THE PRESS SAYS.

Paper peticoats are sold in London at six pence a piece. —*Sun.*

Mr. Dana makes the above fearful announcement under the head of "sunbeams," never for a moment giving a thought to the unhappy wearer in a thunder-storm.

A New England spinster says she doesn't care anything about Woman Suffrage unless it carries with it the right to make proposals of marriage.—*Sun.*

A critical analysis of the power of the ballot shows that this right is logically involved, and that is one of the most pleasant features of the whole movement. When woman owns the house and holds the purse, only the higher orders of manhood will be admitted into the charmed circle of matrimony. Drunkards, smokers and chewers, and all those classes of animals in whom the spirit is subordinate to the flesh, will find themselves drugs in the market.

Scipio Africanus must hurry along with his Fifteenth Amendment, for the white women are close upon his heels. On Friday last, the Printers' Congress, at Albany, recognized the equal rights of women in the Typographical Unions, while at the same session they denounced Mr. Clapp, the Public Printer at Washington, for employing the sable Douglass. Our fellow-citizens of Ethiopian descent must bear in mind that the Woman's Bureau is growing larger day by day, while the Freedman's Bureau has fallen into decay.—*Sun.*

If the government would do as much for Susan's Bureau as it has done for Scipio's, instead of being on the heels of Africanus, we should go into the kingdom in the self-same hour.

Kate Hunnibee, in the *Hearth and Home*, speaking of a friend of hers who called and told her how to mend "Augustus's" shirts and make chair bottoms out of listing, says:

I felt really profited by Mrs. Pride's call, and not inclined to wish, as I sometimes do, that women were more like men in respect to talking, when together, on topics of real interest and benefit to each other; we are so apt to say a multitude of things that have no significance, and are of no value. I hope the Women's Club in New York will change all that and set an entirely new fashion.

Yes we shall. The new woman's club, the "Eunadelphae" of which Anna Dickinson is President, discusses all the great questions that agitate the nation. The Alabama claims was our last theme. Now is the time for the women of this nation to wake up, or "these combative white males" will involve us in another war. We have a sort of intuition of the relative bearings of moral and political questions, and in the new interest just awakened among our people on the question of Free Trade, we see the short way of bringing England to terms on the Alabama question, and making the ocean glad once more with our sails. When a nation has brains, why not use them in the settlement of difficulties, instead of gouging each others eyes out like bull dogs. No doubt a war with England would "amuse the people" and perhaps "prolong the existence of the republican party," but it would triple our national debt and bring fresh sorrows to a multitude of homes. Wars are simply the manœuvers of politicians and never for the real benefit of the people. The "Eunadelphae" says, "Let us have Peace."

The Massachusetts Senate in its debate upon Female Suffrage displayed upon both sides the usual amount of assumption and of unauthorized presumption. Indeed, weaker debating upon an important public question we do not remember to have observed. For instance, Mr. Pitman, who was President of the Senate, and who wished to concede the ballot to women, said: "Voting, it is assumed, is an expression of opinion. There could be no objection to such an expression of opinion by woman." Premising that we see nothing to prevent women from expressing their opinion now, if they are fortunate enough to have one, we beg leave to call Mr. Pitman's attention to the fact that voting is something more than an expression of opinion. It is a positive and concrete act, intended in no abstract way to affect the condition of the state. A vote cast is just as much something done, as making war or building a State House. He who casts it is presumed to be ready to bring to the maintenance of the law a physical power and energy which women do not possess. He votes, therefore, or should vote, under a heavier weight of personal responsibility. If "the expression of opinion were all, it would be just as effective if women were to write to the newspapers or deliver little orations from the town-house steps.—*Tribune.*

Which is to say, that no one must vote for a given measure unless such one have the power to do what he or she votes. Horace Greeley has voted war and many a public building without fighting or carrying the hod. All he did about the late gigantic civil war was to express his opinion. As to the physical power of women, Madame Anneke, Mrs. Livermore or Susan B. Anthony could take up any one of the young men on the editorial staff of the *Tribune* and run off with him. The smaller the man, the greater the stress laid on the physical superiority argument. Tom Thumb votes.

The American Institute of Homœopathy has decided by a strong vote (84 to 32) to admit women to practice as Homœopathic Doctors. We see no objection to this. The Homœopathic practice is light and elegant, with no venesection, no blistering, no emetics, no cupping—nothing but pellets and dilutions, according to symptoms, which women are as competent to observe as men, and perhaps more so. Moreover, there is no special Homœopathic system of surgery, and cannot in the nature of things be one. The Hahnemanic Doctresses will not, therefore, be called upon to amputate limbs or to extirpate tumors. The movement seems to us decidedly a good one.—*Tribune.*

It is pleasant to see how these "logicians" are led on step by step. One outpost gone, they concede the practice of therapuetics, but deny the skill and coolness necessary for surgical operations.

If the *Tribune* had any desire to have the cataracts taken from its eyes so that women might no longer seem to it like trees walking, Mrs. Dr. Clemence Lozier could perform that operation most beautifully.

We are glad to see that the cause of men's rights is making progress in the West. A woman commenced proceedings for divorce in Indiana lately, and the husband applied for alimony. He didn't get it, but it was something, that the Judges allowed him to ask for it.—*N. Y. Times.*

That is the reason we desire to have women on the bench, that men's rights may be protected. Men will have far more mercy shown them when the mother soul is breathed into our legislation than they do now.

In spite of the complaint that women can get no work, there is a general outcry about the difficulty, not to say impossibility, of getting dressmakers. Wages are ten dollars a week and upward, yet it is quite impossible to get women to sew on dresses in number sufficient to supply the demand. This, certainly, is not because women are crowded out of this department of work by men. What is the reason?—*Times.*

While multitudes of girls are trained in shops to sew, they are not taught to cut and fit. They work simply like machines, each in a certain branch. The employers use them for their profit, without the least reference to the employees' ultimate success. You might as well expect a gal from a hoop-skirt manufactory, trained only to tie threads, to make a hoop, skirt, as a girl who has hemmed ruffles a year, to make a dress.

THE ENGLISH LETTER.—Let not one reader omit it.

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, JULY 1, 1869.

After the first of July, at which time our fourth volume opens, our readers will please remember that the price of The Revolution is changed from two to three dollars per annum.

THE FIFTEENTH AMENDMENT.

A mortal sin against the republican divinity now bearing national rule, is criticism of the Fifteenth Amendment to the constitution of the United States. The Editor of the Missouri *Democrat* thus mourns over it :

> Miss Anthony and Mrs. Stanton, we regret to say, have declared war against the Fifteenth Amendment. Perhaps we ought to say they have declared war against the Republican party, since that is essentially a party measure. Strange to say, the party still lives, and the amendment is not yet defeated ; they obstinately survive, after all ; and there is a strong probability that the amendment may be adopted, The Revolution to the contrary notwithstanding.
>
> We regret that these people have placed themselves in this attitude, not because of the party or the measure, but for their own sakes.....They claim that Woman Suffrage must be adopted as a matter of right.....Female Suffrage will hardly make much progress until it ceases to have such loads to carry as Miss Anthony and Mrs. Stanton.

The case has become pretty desperate, then. For obviously the cause has to carry just "such loads as Miss Anthony and Mrs. Stanton," for a considerable time yet, or they "the cause," whichever is the most appropriate way of putting it. But the Missouri *Democrat* has not long "regetted" anything which it believed might bring harm and loss to the Woman Suffrage movement. If even the *un*wisdom of its advocates has thus won over so formidable a foe, it is cause of rejoicing. It is true that the two women named, do claim "that Woman Suffrage must be adopted as a matter of right." A new doctrine, evidently, to this *Democrat* and teacher of democracy. It is not in mere politicians to do anything "as a matter of right." They act from other considerations. They sin, if they think that thereby the paradise of place and power is to be gained. They repent even, if that be the only escape from the perdition of party defeat. Republicans would have hugged the slave system to this time and forever, under their boasted constitution ; but the Apolyon of Rebellion was howling at their heels and compelled them to throw it down to save, not themselves only, but the national life.

But the war, unfortunately, did not kill off the democratic party. And so the *ballots* of black men became a necessity, as their bullets were before. And this is the whole mystery of the Fifteenth Amendment, as the disasters of war were of the Thirteenth, abolishing slavery. And so the Missouri man and a great many other men, are amazed that woman should "demand suffrage as a matter of right." It is new morals and new philosophy.

In the Department of "What the People Say," in to-day's Revolution, will be found several severe reproofs of those who question or who do not directly favor, the Fifteenth Amendment. One general course of argument seems to subserve them all. One writer, and a most earnest worker for the rights of woman, says :

> I was pained to witness at our late Convention the antagonism in the minds of many to the adoption of the Fifteenth Amendment, which doubtless proceeds from an apprehension that its adoption will interpose a new and formidable obstacle to the adoption of the Sixteenth. I cannot share in such apprehension, for the reason that, to my perception, the training to which the public mind will be subjected, in order to prepare it for, and render possible the adoption of, the Fifteenth Amendment, will also ensure the adoption of the Sixteenth. I admire the talents of our noble lady President, and love the woman, but cannot share in her apprehensions, that the extension of the right of Suffrage to eight hundred thousand black males, will at all jeopardize the right of woman, whether white or black. It cannot be assumed that they would vote unanimously against Female Suffrage and if they did, what are they to the eight millions of white males now in possession of the elective franchise.
>
> To what must we ascribe the rapid advance our principles have undoubtedly made within the last three to five years? I answer unhesitatingly, to the discussion and dissemination of the fundamental principles produced by the war.

The writer proceeds through all his argument as though the progress made (if any *real* progress has been made), was through discussion and argument, repentance, righteousness, submission to the claims of justice. But it was, on universal admission, "Military necessity," the most stern and imperious, that abolished slavery ; and only political pressure, equally inevitable led to giving the colored man the ballot to the exclusion of the more wretched and helpless colored woman. The writer above cited thinks "it cannot be assumed that the colored man would vote *unanimously* against Female Suffrage." Of course not, but does he, can anyone, doubt about a vast majority of them, in their present condition of mental and moral culture? "Or, if they do," continues the hopeful writer, "what are they to the eight millions of white males, now in possession of the elective franchise?" And what proportion of that eight million does our friend think are in favor of, or would vote for, the Equal Rights of woman? Really, he can hardly be serious in this. If what he says about "the advance of our principles within the last five years," were to the purpose, all else in his argument *might* hold. But when a man or nation only does right from compulsion, from dire necessity, or from trick and strategy, it is neither safe nor wise to assume that the future will be any better.

A military necessity that would abolish slavery would, were it possible, or politically necessary, re-enact slavery with all its horrors. The spirit that now dominates over woman, is the same that presided on the slave plantation almost a hundred years, in the name of democratic, republican and christian Liberty!

Governor Root, in his letter in "What the People Say," asks at the outset, "is it not better to do right, that right may result therefrom, than to do wrong, hoping that right will be its sequence?" To be sure it is, Governor! but who are you, standing on the very pinnacle of compromise, to ask such a question? Why is the Fifteenth Amendment urged with such vehemence at the present moment? That Missouri editor says truly, "it has now become a party measure." Of course, it is a party measure, and has always been such. And why is woman entreated, compelled to waive her claim? Wendell Phillips and the abolitionists, now allies of the republicans, answer that it would put in peril the negro's claim! "*This is the negro's hour!*" What is all this but compromise, worthy of Henry Clay or of that Majesty whom he and all the hosts of slavery served? The abolitionists tell the women "the republicans are so weak, or wicked, or both, that they can only be driven by political necessity into negro male suffrage. And if you now present your claim (which we know as well as you is just), you will so demoralize the party, as that we shall lose the game. And so over woman trampled down, the colored male must march to victory.

If the women protest against adding the barbarian populations of the old world, where woman is yet almost, and often quite, a slave, and indeed man but little better, these hopeful abolitionists, answer, "but, then, we have eight million white males already in possession of the elective franchise!" If woman pleads the injustice as well as absurdity of preferring the meanest manhood that grovels on the ground to the most queenly womanhood that ever exalted and adorned the human race, Wendell Phillips politely twits her of "*ignorance ;*" or eloquently sneers at her "*selfishness,*" crying, "he shall not have his rights till I get mine!"

Governor Root talks about the Fifteenth Amendment and "the complete liberation of the colored race!" But does it look towards liberating the colored woman? in the South, most helpless, abject, miserable being of human kind? And yet the Governor in this, is no worse than Mr. Phillips and those abolitionists who follow his leadership. Politicians as such, pretend to nothing better.

To ask woman to withhold her demand for justice and right, until all *man*dom possesses unlimited power over her, high, low, rich, poor, learned, ignorant, white, black, yellow, copper, catholic, protestant, Jew, pagan, to ask this, and then, because she declines the atrocious proposal, to turn, and taunt her as "compromising," as "ignorant" "selfish," is a degree of impudence, as well as cruelty and injustice, happily seldom seen, never surpassed. Woman may well hurl back the indignity, for as Heaven is her witness and judge, the "compromise," the "ignorance," and above all, the "selfishness," are on the other side. When has she ever claimed that "this is woman's hour?" When has she ever asked the negro to wait one moment for her? When has she ever said, "do not urge the claim of the black race now, with all its ignorance, and with the prejudice of the white man against his color, his odor, his crisped hair and all the malformations which dainty, fastidious, pompous, slavery-loving Saxonism pleads against it," when or where has woman ever said, "do not urge negro right of suffrage now, lest there by you imperil mine?" Never! Nowhere! Side by side with the negro, is all she asks. All this shameless pleading came from the other side. It came from abolitionists. It did not originate with the republican party. But with such subterfuge as this have abolitionists furnished it. They have become to that party what the church and clergy were twenty years ago to the slave-holders. They found apology and justification for slavery in the Bible and carried it to the plantation. Then upward went slave-breeding, onward went slave-holding, but downward went the South and the nation. Abolitionists have found moral and religious reason for prolonging the degradation and abasement of the black woman, and of every woman. "Lest it imperil the prospect of the black man!" Before that, republicanism had no reason for such injustice Three years ago, fifteen senators were the declared friends

of woman's enfranchisement. Last winter Mr. Pomeroy stood alone. Even brave old Ben. Wade was silent. And the word *male* is bandied about from mouth to mouth, from amendment to amendment, from statute to statute, until it seems likely soon to be believed, if not constitutionally declared, that even the white woman has no rights which a black man or any man is bound to respect.

P. P.

JAMES HAUGHTON ON THE ELECTORAL FRANCHISE.

Mr. James Haughton of Dublin, Ireland, has sent us a pamphlet, entitled "Suggestions for improvement in the Electoral Franchise; and also in its practical application." From Mr. Haughton's stand point, his work is excellent, as is all he ever attempts as a public adviser or counsellor. And Ireland contains no nobler son, no truer man than he. As the fast and intimate personal friend and admirer of O'Connell, Father Mathew and William Lloyd Garrison, and constant and faithful coworker with them all in their respective branches of Reform, he has been for many years well and widely known in both hemispheres. And his great personal and private worth, superadded to his world-wide philanthropy and humanity, has given him the highest place in the esteem and affection of all who know him. It is, therefore all the more disappointing and sad to find that, while with liberal hand and earnest heart, he labored with O'Connel for Ireland's Elevation, for Temperance with Father Mathew (and labors still, none more fervently and perseveringly), and with Garrison for Emancipation in the United States, and is still deeply engaged for *man's* elevation and greater enfranchisement, he has no cheering and approving voice for Frances Power Cobbe and Lucretia Mott, and their brave countrywomen, in their labors to extend justice and equal rights to those of their own sex. On his first page, Mr. Haughton says, without italics:

> I believe that the common law of England declares that this right of Suffrage should be possessed by *every man who contributes to the support of the government.* "Magna Charta" secured this privilege. This would be tantamount to *universal suffrage*, a right which has not been practically admitted in these kingdoms for a very long period: and even if it were ever the privilege of *all* men who had attained the age of twenty-one years, and whowere of sound mind, and not convicted of any crime and under sentence of punishment for the same, I am not now disposed to advocate its revival at the present day because I believe I am able to present to the Society and to the country a superior plan, and one less likely to produce discordance of opinion—a plan which, as it seems to me, would meet all the reasonable claims of the people to exercise the *natural right* of taking some part in the administration of the affairs *of a country in which none are exempted from the demands of the tax-gatherer.*

Mr. Haughton proposes a plan of Educated Suffrage to his government, instead of the present property qualification, which, if suffrage must be limited at all, is the wiser, and indeed only proper basis. But when he proceeds to his argument, the inconsistency as well as injustice of limiting the right to men only, becomes more and more apparent. For he well and truly says:

> Perhaps the advantage first in place would be the stimulus it would give *to all the people* to secure the requisite amount of learning; which, when once gained by a large amount of our population, would no doubt create in multitudes of cases, a warm desire for far higher education than the standard required. Thus an impetus would be given to education and the growth of intelligence which, in a very few years, would result in the attainment in this nation of an intellectual power hitherto unknown among us. This would crown our country with honor, and would tend greatly to lessen that soul-degrading and growing pauperism, and the alarming increase of crime, which are fast undermining every feeling of manliness and self-respect in many portions of the kingdom.

All this is admirably said so far as it applies, but where are the objections to giving the same undoubted "impetus" to woman? Woman surely needs the same salvation from that "soul-degrading and growing pauperism and crime which are fast undermining every feeling of manliness and self-respect." Her temptations and tendencies in that downward way are ever and everywhere greater than are those of men. And they must be so, while her greater lack of occupations and meaner compensations leave her so far behind men at the start in the race of life. And then back in that first quotation from Mr. Haughton's pamphlet, he speaks of his country as one "in which none are exempted from the demands of the tax-gatherer." But why present this as argument, if it may not apply to woman as tax-payer as well as man? Mr. Haughton, too, speaks of suffrage as a "natural right," which it undoubtedly is, if human governments themselves are founded in nature and the inevitable necessities of human society. But when, or where, has nature ever revealed that tax-paying is more unjust to disfranchised man than to disfranchised woman? If voting for rulers be a natural right, it must belong as sacredly to woman as to man. If taxation without representation be unjust to man, the stronger, it must be, at least equally unjust to woman, the weaker. And so of the temptations to vice and crime. If education be a preventive in man it must be equally so in woman. And if education be a pre-requisite to the ballot, woman has already proved her equal capacity with man to acquire and to use it. So that it cannot be, or at least never has been made to appear, that in any of these aspects of the question, one sex has, or can have, any stronger claim to the right of suffrage than the other. And as to the justice of the case, there is no room nor reason for argument. Woman is an intellectual, social, moral, responsible and religious being. She is so seen in nature, so regarded in government, so recognized in the church. She is held amenable to law, human and divine, equally with man. Her property is taxed to support the government, equally with man's. She suffers the penalties of the law when violated, equally with man. And if the government be base, corrupt, cruel, she may suffer even more than man in consequence. At any rate, man has remedy, woman none. She may be, often has been, fined, imprisoned, scourged, burned alive and hung by governments in which she had no vote, no voice, under laws she was taxed to make and to execute, but to which her consent was never given, nor even asked. Will Mr. Haughton call this justice? With a woman at the head of his own government, supreme over army, navy, courts, parliament, university, church, pulpit, everything secular and sacred, and whose womanly virtues and the glory of whose reign have made her the admiration of the world, can he see no wrong, no injustice, no cruelty in such degradation of all other women, however virtuous, cultivated, wealthy and patriotic, as is implied when men write able treatises like his on suffrage as a natural right, and leave her wholly and totally out of the account? In all Her Majesty's realm there is not a man who would more heartily scorn such a wrong, such an injustice, than James Haughton, the moment it is brought to his consideration.

P. P.

Women remember the Fourth of July.

A FREE-MAN'S JOURNAL.

The *Freeman's Journal*, a Roman Catholic religious, or semi-religious paper, garbles the following from The Revolution:

> Men are better fitted than women for all the drudgery of domestic life. They can stand fire better, not only in the battle-field but round the cook stoves; they excel as cooks. They are better fitted to wash and iron, and the sewing-machine is their peculiar sphere. If women must give birth to children, the least the men can do is to help take care of them.

Now read what this *Freeman* has to say about it, as follows:

> These are what we call "*shameless* women,"—*femmes impudiques*—in any really Christian civilization this indication would be the most branding and offensive possible. But the woman of the Puritan dispensation has changed all that. She *renounces* shame, and makes her league with what Christianity calls *harlotry*. We do not mean in *act*, but in *priniciple*. *These* unsexed female bipeds of the race of Adam, are not of those who "give birth to children." Their pretensions in this line do not rise even to the level of ridicule. Women who *are* mothers ignore, utterly, the morbid cravings of the *barren* women. In maternal duties and consolations with their offspring, they have time, besides, only for *serious* studies—not for following the vagaries of soured spinsters, or early divorced women. This execrable kind of shameless women should have—except they sprout too bountifully on this soil—a grand establishment built for them, with a tablet on it, as exists elsewhere: "*Adfœminas impudicas corrigendas.*" These most wretched women talk about such as they, that they "*must* give birth to children!" Why, no man, with enough of manhood about him to be the honest father of a child, would endure their petulant and importunate presence for one moment, after ascertaining what manner of *un-male* human bipeds they are! They are hypocrites, therefore, if they pretend to be *mothers*. *Mother* is a *holy* name. Our respect for the name of *mother*, and of *sister*, and of *wife*, leads us to call these *hens trying to crow*—and uttering the flattest of indecencies—*un-sexed bipeds*, resembling Adam, but scarcely covered with the fig-leaf.
>
> Lowly as is our moral condition, there ought to be enough of Christian tradition left to us, to regulate "these women lost to shame" to their proper sphere. Their sayings, and their doings, ought only to be spoken of in places where modesty has been forgotten, and where the womanhood of Christianity is a thing renounced. We have, almost, infringed on decency in so far referring to them.

Sometime, there will be, even in the Roman Catholic Church, a *Free-woman's* Journal, and then all such unclean spirits as write like the above about "*harlotry*," "*unsexed female bipeds*," "*unmale human bipeds*," "*soured spinsters*," and *hens trying to crow*," will be cast out, as they were cut of the temple of literature at woman's entrance in the eighteenth and beginning of the nineteeth centuries; or the temple of Jerusalem longer ago, driven with "*a scourge of small cords.*"

The threat about "*regulating these women to their proper sphere*" is appreciated; or any other women for exercise of the right of free speech. This is the nineteenth, not the ninth century; and America, not Europe. And "lowly as is our moral condition" as a nation, that right remains in tolerable vigor as yet; and *Freemen's* Journals, and freemen, too, have yet much to hear, believe and observe, from women now held in abject bondage and degradation by them.

P. P.

A Labor Reform Celebration of July 4th, will be held at Harmony Grove, South Framingham, Mass., Monday, July 5th. Special trains and reduced fares from Boston, Worcester, Fitchburg Clinton, Milford, and other points. Senator Sprague, Prof. Wm. Denton, Mrs. E. L. Daniels, S. S. Foster, E. H. Heywood, Rev. Merrill Richardson and others are to speak. There will be a rousing attendance, of course.

MARRIAGE OBSTRUCTIONS.

Wise and thoughtful men, and women, too, studying the marriage statistics, sometimes are surprised at the decline in the number of marriages, and rapid increase of the number of divorces, legal or otherwise. For the former, the New York *World* thinks that even the monthly magazines of Fashion may be in some degree responsible. If so, they can plead in abatement that they are just what are needed as beacon lights or notes of warning "to prudent young men with small bank accounts." For what could be more rash than marriage to such, in the present order of society, as the fashion plates so glowingly depict and the magazines describe it? But here is a paragraph from the *World's* article:

When a young bachelor of moderate income, gushing affections, and strong matrimonial inclinations, takes up the fashionable pictorial ladies' monthly magazines and weekly journals devoted to the "fair sects," as Artemus Ward called them—the ladies' "Vade Mecums," the "*Bizars*," the popular *Demorest's*," and so forth, doesn't it sometimes occur to you, Mr. Editor, that it is quite natural that he should be a little scared? Can he look, for example, at a picture of "The First Crush of the Season," and see the magnificent dresses of the beautiful ladies trodden upon and half torn from their fair forms without thinking of what they cost, and how they are vanishing away.

Not to put too fine a point upon the point-lace and things, don't the probable *expense* of these extravagant gewgaws strike you as something quite likely to be thought of in this connection—or rather disconnection—by a prudent young man with a small bank account? And then when he further ascertains from the fine engravings in these "popular ladies periodicals" that everything, even to the minutest detail, must be "in keeping," in "*s'ciete*" as well as in the *boudoir* of the fair owner, are *these* things not enough to "give him pause?"

MEETING OF THE RHODE ISLAND WOMAN SUFFRAGE ASSOCIATION.

The Rhode Island Association met on the 14th inst. at Westerly. The convention was called to order by Mrs. Paulina W. Davis, of Providence, President of the Association.

Prayer was offered by Rev. W. B. Gillette of New Jersey. Mr. B. F. Underwood was chosen Secretary, pro. tem. After the organization, Mrs. Davis delivered an able and elaborate address, giving a history of the Woman Suffrage movement in this country from its inception, pointing out the civil disabilities under which women suffer, and predicting the happiest results from the extension of the franchise. Mrs. Churchill read the following resolutions:

Resolved, That the natural rights of one human being are those of every other, and are equally sacred and inalienable; hence, the boasted rights of man are simply the rights of humanity, neither affected by, nor dependent upon, sex or condition.

Resolved, That for men to claim for themselves the elective franchise and the right to choose their own rulers, and enact their own laws, as essential to their freedom, safety and welfare, and then to deprive all women of these safeguards solely on the ground of sex, is to evince the pride of self-esteem, the cruelty of usurpation and the folly of self-assumed superiority.

Resolved, That so long as the most ignorant and worthless men are freely admitted to the ballot-box, and practically acknowledged to be sufficient to determine who shall hold office, and how the government shall be administered, it is preposterous to pretend that women are not qualified to use the elective franchise, and that they are fit only to be recognized, politically speaking, as *non compos mentis*.

Resolved, That we regard the Fifteenth Constitutional Amendment without the Sixteenth as the basest compromise a republican government could make, and that its advocacy tends to lower the political and moral standard throughout the entire country.

Resolved, That we regard it as neither magnanimous nor loyal to truth and justice to accept the half loaf, but that in the name and for the sake of millions of oppressed women, North and South, we feel it our duty to firmly protest against the injustice and cruel action of Congress.

Resolved, That our warmest thanks are due to George W. Julian for the efforts he has made to introduce the Sixteenth Amendment into the Constitution, and that we will sustain him with our petitions.

Resolved, That in respect to citizenship and suffrage in our country, whatever qualifications may be required, there should be no test on account of sex.

Resolved, That in the general drift of thought and feeling characterizing our age, and especially our own country, we gratefully discern perpetual auguries of an era of impartial right.

Among those participating in the proceedings were Mrs. Elizabeth K. Churchill of Providence, Mr. J. W. Stillman, Rev. Mr. Dennison, Miss Phœbe Cozzens of St. Louis, Missouri, and Miss Lillie Peckham of Milwaukie, Wis. The two latter gifted and eloquent young woman, delivered each a prepared address, which gave great satisfaction to the audience, as well as interest and importance to the occasion. A letter of hearty sympathy was received and read from Col. T. W. Higginson, the resolutions were adopted and the convention, after three deeply interesting sessions, adjourned without day.

THROUGH THE SOUTH.

Mr. Meeker, of the agricultural department of the New York *Tribune*, is making a tour in the Southern states. Some of his letters seem hardly to warrant the Boston *Peace* Jubilee, as the peace there enjoyed is scarcely preferable to war. Many things are described that would not be out of place in these columns were there room in them. Here is what he said of a plow-*man*, spelled with a *wo*, whom he saw near Charlotte, N. C.

The whistle sounded and the train began to move, and I was forced to leave the wretched group without being able to help them, without giving them a word of encouragement or hope. How many remote places to which Northern men and sympathizing friends never have access, and to which only the bare name of freedom has come, there are in this state and in the South, I have no means of knowing. At no great distance was a colored woman plowing alone in a large, poor field. Either her plow or her harness had broken, and she was trying to repair it; and her team was not a horse, not a mule, but a poor steer, I may say a mere calf, which I could hit. Evidently this had been a slave-breeding region, for years must have passed since the soil could have produced any other paying crop beside human beings. If the wages seem beggarly it is to be pleaded that the laborer is paid all that he can earn; not because he does not work faithfully, but because the soil produces so little.

Lower down in his letter Mr. Meeker says:

I saw a *white* man with a load of pine wood, eight feet long, for which he wanted seventy-five cents, and it was drawn by a single steer, with bits in his mouth, and he told me he had come six miles. He looked as if he had never shaven, and his pantaloons were in strings, and yet he exhibited all the dignity of the Caucasian, and he told me that cotton was bad, that niggers were powerful trifling, and that the war had "bust up" things. Just then an arrival from the country turned my attention. This was a negro with a cart drawn by a steer, and he brought several bunches of half-grown onions, a two-quart pail half full of eggs, a half pound of butter in a bowl covered with cloth, and a couple of bundles of corn fodder. He took his steer out of the thills, unbuckled his bridle, and then fed him some fodder. The steer seemed bright and in good heart, and took hold of the fodder with a relish, and I thought was two years old this Spring. I asked the owner how old he was and what he was worth. "That ar steer, sir," said he "is the kindest ever was; I kin plow him with a single line all day, and he won't give out with heat, fur, ye see, I've jist come ten mile, and I won't take a cent less than $30 fur him."

To woman's fidelity as a teacher in that darkness, Mr. Meeker testifies thus:

On Sunday, I attended the colored Sunday school, in a large building erected by the Bureau, and I was much pleased with the exercises. In many respects they resembled those of the New York City Missions. There are some eight or ten "Yankee school-marms" in this city, devoting their best energies to instructing the colored youth; they have no other society than what themselves make, for they are despised by the white inhabitants, and they are content to be deprived of friends, and to pass the days of their youth remote from home, that they may do good. Northern people never can understand the sacrifices they are making.

GOVERNOR JEWELL AND REFORM.

The Governor of Connecticut is indeed a *jewel*. He must be in advance of his constituency. In advance even of his own party. Connecticut republicans have to be whipped into the doctrine of negro suffrage by an amendment to the Federal Constitution emanating from Congress. They would not let even their colored soldiers vote! Even now the state may not ratify the amendment, though Governor Jewell does recommend it. But it will make no difference. The amendment will undoubtedly be the law of the land, of Connecticut even, years before the next presidential election, if not this very year. But here are a few passages from Governor Jewell's message to the legislature at the opening of the session. He surely is not far from the kingdom of Woman's Suffrage, withal:

I suggest the expediency of adding to the Normal School, or to the Scientific School at New Haven, or of aiding in the establishment elsewhere, if the opportunity presents, a Polytechnic Institute, which shall give the oretical and practical instruction to those wishing to engage in mechanical pursuits, fitting young men to be machinists, artisans, civil engineers, draughtsmen, etc., and young women for the many practical arts in which they may become skilled.

I would especially call the attention of the legislature to the importance of furnishing to women such educational facilities as will better fit them for the industrial pursuits, which the true progress of the times is opening to them.

While our laws with regard to married women have been amended from time to time for several years past, so as to secure to them in a more ample manner their property, held before or acquired after marriage, yet we are still considerably behind many of our sister states, and even conservative England, in our legislation on the subject. I would recommend to your favorable consideration such amendment of our laws as would secure to a married woman all her property, with the full control of it during her married life, and free from liability for any debts, except those contracted by herself, or for which she has voluntarily made herself responsible, with the same right on the part of the husband, to an interest in her property, on his surviving her, that she now has, or that it may be best to give her, in his.

A lecture that ought to attract considerable attention will be delivered on this evening, in Dodworth's Hall, by Prof. E. A. Legrand of the New York University, who will discuss—in the French language—"Woman's Rights" and the demoralizing influence of the Can-Can on society. We learn that Miss Olive Logan will likewise pronounce an address, also in French, on kindred topics. The occasion should attract a large audience—*Tribune, June* 22.

Miss Logan's long residence in Paris, and fluent utterance of the French language, would have made this speech no doubt very attractive; but at the last moment, Prof. Legrand received a telegram from Paris saying that his wife lay at the point of death; so like a good husband he took the first steamer which sailed for France. This of course stopped the lecture, for the matter was wholly in Prof. Legrand's hands, he having engaged Miss Logan himself, to make his *soiree* more attractive.

INDIANA WOMAN'S SUFFRAGE CONVENTION.

The recent Convention on Woman Suffrage in Indiana deserves more notice than our limits will allow. It was truly most effective, every way considered, and will be permanent, too, in results. It has greatly quickened the press of the state to its duty on the subject, and the pulpit, too, largely and ably represented, will henceforth make its voice heard on the right side or commit a mistake the wildest possible. The Indianapolis *Journal* gave a most excellent report of the proceedings, as did several other papers, and with every appearance of the most hearty good will? The *Journal* says:

Among those present we noticed Col. H. B. Carrington, of the regular army; Gen. James C. Veatch, Adj.-Gen. of the State; Rev. J. C. Smith, Rev. B. F. Rawlins, Hon. Judge Gordon, Rev. J. B. Crfley, pastor of the English Lutheran Church, and many others of prominence. Hon. John Coburn, our member of Congress, was also present.

While most of the ministers present were earnest and able defenders of the cause, a few were found of a different type, but will never appear so probably again. For such flaying alive as they received at the hands of Mrs. Livermore, Mrs. Longley of Cincinnati, Mrs. Lewis, Mrs. Swank, Miss Way, and others, was seldom if ever seen or felt before. And the beauty as well as power of the discussion was, that it was serene and sweet tempered as any drawing-room conversation.

At one stage of the business Mrs. Livermore read a note, sent by some one, asking whether she could cook a steak or make a pudding; whether she understood house-keeping, and several similar impertinences, and concluding with a query which implied that her ignorance of such things was the necessary result of her political aspirations. She replied that she was a woman of strong domestic feelings, that no one prided herself more on the care and zeal of her housekeeping than she did, and she had taught her eldest daughter, who was the only one old enough for instruction, all these duties as thoroughly as possible. "As for cookery," said she, "if the gentleman will visit Chicago and call at my house (naming street and number), at dinner time, half-past one, I shall be happy to prove to him that my daughter understands cooking as well as any girl in the city." She then said this note was not meant to draw out any testimony as to her own domestic affairs, but to disparage the cause of woman's emancipation by charging it with a necessary interference with, or inattention to, domestic affairs. This was a great mistake. She believed in good housekeeping, and would put her house against any in the land. Women do not surrender any womanly quality or instinct in their assumption of political rights.

The following are a part of the resolutions adopted:

Whereas, The possession of any God-given faculty presupposes the right to use that faculty, and, whereas, men and women have been endowed by the Creator with the same mental and moral powers, therefore

Resolved, That their right to use the mental and moral powers are equal, and that legal restrictions are not only unnecessary but wrong in principle.

Resolved, That one class in society cannot properly represent the interests of another, and that to secure justice to all, all must have a voice in making and enforcing our laws.

Resolved, That wherever woman has taken her place, side by side with man in many vocations and professions, she has shown herself his equal, and has exerted a refining influence, and all have been made better.

Resolved, That we feel justly proud of the action of our representative in Congress, Hon. George W. Julian, for his bold position in favor of the Sixteenth Amendment; for we feel that while our laws are being reconstructed so as to give the elective franchise to colored men, they should not forget the women of the country who are surely as competent to use that power judiciously as those who have so recently been in the degradation of chattel slavery.

MORE OF HESTER VAUGHAN.—The miseries of this poor child of sorrow are not, as appears, yet ended. The Albany *Evening Journal* says:

It is suggested that the wretch, from whose deceitful wiles poor Hester suffered, and whose name she refused to give, even when her life was at stake, occupies a high social and political position in Philadelphia, and that she was spirited out of the country for fear that, under the excitement of association with those who have taken such a lively interest in her case, she might be induced to disclose his identity.

The following comes in the Philadelphia *Telegraph*:

This unfortunate woman, who, it will be remembered, was sent back to England after her pardon by the Governor, has arrived in that country, and has written to her friends here, stating that she is in great destitution, and asking them for assistance. She was ill during the entire voyage across the ocean, and the limited amount of money given her was exhausted in the purchase of absolute necessaries during the passage. She is now sick and in great distress, and those who have taken an interest in her case, heretofore, will be doing a really charitable action if they will continue to assist her until she can obtain shelter with her friends or get employment by which she can earn her living. The ladies who kindly cared for her while in prison here, will gladly receive such sums of money as charitably disposed citizens may feel inclined to give, and will forward the same to the unfortunate woman.

A Philadelphia paper asks, "if this poor creature should die in consequence of the inflictions imposed upon her, will her ghost not haunt the big fraud?" What the "big fraud" means, is to this editor unknown. But if there be any God, or any justice in this universe, John W. Geary will do well to get ready to look them in the face.

WOMAN SUFFRAGE IN THE NEW YORK HARMONIC SOCIETY.—On Monday evening, June 28, for the first time in the history of the Society, the female members voted for officers for the ensuing year. Last year, when a new constitution was presented for adoption, a motion was made to amend so as to give the female members the same right to a voice in the management of the Society as the male members, and though opposed by some, both male and female, it was argued with such ability and pluck by those in favor of such amendment that it was finally carried, and the very woman who opposed it most strenuously was the one most active on last Monday evening in the support of the successful ticket. Now, then, let the New York Harmonic Society continue to improve as it has for the last two or three years, and its success as a Musical Society, cultivating a taste for the Music of the best Masters, will be crowned with entire success, and Mr. F. L. Ritter, its able and indefatigable conductor, will reap the reward of his long and arduous labors by seeing a high state of cultivation in the public taste for the best style of music.

ENGLISH SLAVERY.—"A *gentleman*," as they call the like in England, member of the Stock Exchange in Astwick, Herts, knocked down his servant girl, then knocked her down twice more as she attempted to rise, and then kicked her until she became insensible, and then poured water and beer upon her to restore her, and has been fined *ten pounds* by the magistrates' court! Had the poor girl not belonged to a respectable family, which the brutal ruffian did not know, no action would have been brought, and he would never have been so much as exposed. Of so paltry an infliction as ten pounds, for a deed so murderous and diabolical, a London journal well says, "so solemn a caricature of justice cannot be too sternly reprobated."

A SOCIAL SCIENCE CLUB has just been organized by the women of Brooklyn. The objects of the organization are briefly stated as follows:

"The objects of this Association are, the improvement of the members, and the consideration of the important questions growing out of the relations of the individual to society, and the effect of institutions upon individual development.

"It shall be independent of sect, party and social cliques, the only conditions of membership being earnestness of purpose, love of the truth and a desire to promote the best interests of humanity."

The ladies of the Club wishing to avoid publicity, till they have done something to deserve it, we are not at liberty to mention names, but if we may reverse the old maxim and judge the fruit by the tree, we predict that when the first Social Science Club composed of women get together in the fall, they will be very likely to do or say something worth recording. In the meantime we heartily wish them success.

THE SARATOGA CONVENTION.—The twenty-third Congressional District, Cortland and Onondago Counties, holds its meeting to elect delegates to the State Woman's Suffrage Convention, to be held at Saratoga Springs the 13th and 14th of July, on Tuesday the 6th of July at Syracuse. Where district meetings for the purpose cannot be held, let the friends take advantage of the 4th of July gatherings everywhere, —get the *orator of the day* to make an announcement from the platform, inviting all interested to meet at some hotel or hall, that very afternoon, for the purpose of electing delegates—no matter if every town sends a representative. We want a large representation at the State Convention.

FOURTH OF JULY.—Don't forget, *orators of the day*, everywhere, to speak out on the question of Woman's Suffrage! It is high time "*all men are created equal*" should be declared to mean *all women too*.

The Declaration of Independence is to be read by a woman in Boston, and we hope many other places.

Buffalo holds an *Erie County* Woman Suffrage Celebration in St. James's Hall, afternoon and evening. The senior editor and proprietor of THE REVOLUTION both expect to be there.

STAR-LIGHT.—The *Star* twinkles into the fancy and dry goods stores and shows like sunshine that of all places in the world, the *last* place for *a man* is behind a counter where his duties consist in showing and selling goods to women.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.—This association holds its regular weekly meetings at the Woman's Bureau, 49 East 23d street, every Tuesday afternoon at 3 o clock. All who desire to instruct or be instructed on the question of Woman's elevation and enfranchisement are invited to attend.

WOMAN ON THE ROAD TO FAME.

Dean Swift, in one of his letters to Mrs. Pendaives Delany, said of the men of his day: "A pernicious heresy prevails here—that it is the duty of your sex to be fools in every article except what is purely domestic." Be it said, however, to the Dean's honor, he did not sanction the heresy, but, notwithstanding his worthy example, the heresy seems to have descended to the "men of the period," judging from the excitement the Woman question is creating. Woman should stay at home, cook, bear children, in short, do the will of her lord and master, and think herself blest in having the opportunity to work for, and serve one of these superior beings. Perhaps some young lord, with not even the one hair the *Sun* pulls from the moustache of Miss Susan B. Anthony, living in a garret, with a roll and anticipation for a meal, will write an article on the Art of Housekeeping, Woman's Sphere, or something equally improving, for the benefit of such women as Mrs. E. C. Stanton, Miss S. B. Anthony, Anna E. Dickinson, and womankind in general, or it may be, it is some old bachelor. But young or old, married or single,—what right has man to dictate rules for woman's "particular sphere?" if it is her "particular, and only sphere," then he is decidedly out of his own sphere when he presumes to lay down the law to her. The *Herald* "suspects the truth of the matter is, that these women have tried so long to hammer into their husbands' heads the idea that they have the superior judgment in household matters, that they have come to really believe that they are superior in all matters of opinion and business to the sterner sex." Now we think the hammer has been held by the other party, and since you write so well for our benefit, it is no more than right, you should show us by practice what you know so well in theory. We have kept the house in silence 6,000 years, and notwithstanding your much teaching, we are far from perfect in your estimation, so now we propose to try a wider field of action, and, perhaps, step into your toilsome and weary (?) road to fame. In short, show you we can keep house and vote too, and we have the consolation of knowing we are creating considerable excitement, and seeing the laugh come with some effort just now from the superior race. Every minister takes for his subject, Woman; and tells us with holy eloquence—woman is weak! Woman is inferior to man in every respect, mentally, morally and physically. She never composed a piece of music, but man had composed a greater. She never wrote a book, but man had written a greater. She never did a great deed, but man had done a greater. I felt like bursting into the song of Hiawatha:

> Here's Iago come among us.
> Very boastful was Iago.
> Never heard he an adventure
> But himself had met a greater.
> Never any deed of daring
> But himself had done a bolder.
> Never any marvellous story
> But himself could tell a stranger.
> None had made so many journeys,
> None had seen so many wonders
> As this wonderful Iago,
> As this marvellous story-teller.

The *World* sends its reporters to collect woman news, gives them a timid entrance into its columns, then, in a sly way, sends Miss Anna Dickinson "to Congress" to tickle the masculine palate. "Discretion is the better part of valor." Appleton gently strokes "the young, bright-faced, richly dressed, fascinating 'Olive,'" but saves its reputation, by calling her address "egotistical, witty, and altogether inconclusive." Now the truth is, the time has come, when "the dear fellows" hardly know what to do; they cannot even flatter with much grace, they cannot ridicule, for that they exhausted long ago, and they do not like to acknowledge us as their equals, although they know it is only a little while longer that they can fall back on the most insignificant of all sayings—"*But you can't vote!*"

L. K. K.

VASSAR COLLEGE COMMENCEMENT.

Of all the commencements of this season—so prolific of these occasions—probably none has inspired so warrantably great an interest as has that of Vassar College. In every case, too, this interest seems to have been highly gratified. Those who demanded mere scholarship as a test must have been delighted at the accurate and familiar knowledge displayed in every department.

This is remarked more out of justice to the teachings at Vassar than because its thirty-four candidates for Baccaulaureate honors were women, for the time is passing when it became those who write about women to parry words with those literary sharp-shooters of pop-gun calibre, whose redoubtable valor is obviously inspired by a desperate fear of being overshadowed, else why such sweeping misrepresentations against the presence of women in positions from which she never could or would usurp any more except by sheer superiority.

Passing, then, the unquestionable scholarship of Vassar Alumnæ, we take up the more important question of its prestige. How does the soul of the "feminine" mind receive such seed as that of classic literature, concentrating metaphysics, and of the very non-intuitional fixed sciences? The best reply is the essays of these women just through this severe curriculum. A glance at their titles will suffice. Here are a few of them:

"The Mission of Conflict," "The Problem of the Schools," "Our National Triangle," "The Soul's Independence," and "Individuality." Two features of these topics, and the manner in which they were discussed deserve notice. Not one is purely descriptive a style of writing for occasions of this kind, admitting so largely of plagiarism. Nor was any one rendered as a pure abstraction, a line of thought so unsafe for practical deductions. On the contrary, each essayist achieved a triumph by finding and pointing out in regions of the known those stepping stones of logic which carry us to safe conclusions concerning the unknown. To accomplish this, the store-house of history had been ransacked for parallels and illustrations. The dry bones of science were drawn forth to slay the Philistines of opposition to truth. The jewels of literature and art were utilzed to adorn their diction. To the merit of the essays was added the perfection of their delivery, showing a careful elocutionary training. The result was an entertainment fit for princes and kings.

But what effect does such culture have upon the Woman question? Ask the pseudo protectors of "womanliness" and they will tell you of agonies, comparable only with those of the frantic hen-mother whose chicklings, brought forth with such care, will take to the water and strike out for themselves. So the soul of a woman, the moment it escapes its stifling shell of conventionality and ignorance, insists upon thinking for itself, just like any other free soul. So these women who have laughed at the *pons assinorum*—read with ease the mysteries of the firmament and the treasures of Greek and Latin poesy—to whom mental philosophy is a pastime and ancient and modern history table-talk, learned too much of truth to listen tamely while some designing flatterer tells them that what they have learned by hard study has come to them by intuition.

If American women have to-day anything to be thankful for or proud of, it is that these grand portals are opening to them—portals by the passing of which the soul comes forth *free*.

During three days close observation of the school and its students, but one respect appeared in which either could be bettered. This will suggest itself, when it is remembered that during four years of training these women are excluded from the complementary element of humanity. This is no more unnatural than that men are denied the cheering presence of women during their severe struggles with the difficulties of a college course. Both are unnatural and fail in their effect—with this difference—man without woman tends to degeneracy, like oil without alkali becomes rancid and impure—while woman alone, like the alkali, inclines to evaporate and crystalize into smaller capacity. She may appear more pure, but it is a morbid condition and unfits her for contact with the impurity that will mingle with every circumstance of her life. Let the two elements, then, be kept together, just as the All-father has placed them "in families," and the entity of humanity be respected and preserved. Then we can send our daughters to Vassar College, and feel that when they exchange its halls for fields of labor, they will have learned humanity just as they find it, and will not have to pay for their knowledge by bitter experience.

C. I. L.

Referring to the recent Paris Exposition of Fine Arts, the New York *Herald* says:

> An encouraging feature of the exhibition has been the extraordinarily large number of lady exhibitors, one of whom—Mlle. Nellie Jacquemart—has been cordially recognized as entitled to the front rank among living portrait painters. The success of this lady, like that of Rosa Bonheur, will very properly stimulate many young women of taste, culture and genius to enter upon a career at once more fascinating, profitable and honorable than various other untried paths less clearly within "woman's sphere," but to which injudicious advisers of the strong-minded class, are inviting their ambition.

National Labor Union.—Notice is hereby given that the third annual session of the National Labor Union will be held in the city of Philadelphia, Pa., beginning at ten o'clock, a.m., on the 16th day of August next.

All Trade Unions, all Co-operative Associations, all Labor Organizations of every kind, in every part of the country—whether composed of men or women—are entitled to representation, as prescribed in the constitution.

Wm. H. Sylvis, Pres. N. L. U.

LITERARY.

Alice Vale—A Story for the Times. By Lois Waisbrooken.

The Question Settled—A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull. Boston: Wm. White & Co., *Banner of Light* Office, 158 Washington street. New York: American News Company, 110 Nassau street.

Outside they are two good-looking books (as are books generally from that office) of 230 and 250 pages. Coming from that office, the presumption will be that they

belong to the class of literature now known as *Spiritual*, and which, by the way, is no longer a reproach. Alice Vale will pay well the reading. The other, this editor has not yet found time even to turn over.

It is well that life is short, or the Peterson Brothers, Philadelphia (306 Chesinut street), would fill the world with their books. They have just issued THE CHANGED BRIDES. By Mrs. Emma D. E. N. Southworth; price $1.75 in cloth, or $1.50 in paper, and LEONORA CASALONI; OR, THE MARRIAGE SECRET. By T. Adolphus Trollope; prices the same, both large, handsome volumes from writers well known in both hemispheres.

CURABILITY OF PULMONARY CONSUMPTION. By Henry G. Davis, M.D. New York: C. A. Alvord, 15 Vandewater street.

YOURS OR MINE. An Essay to show the true Basis of Property, and the Causes of its unequal Distribution. By E. H. Heywood. Boston: Office of the *Weekly American*, 37½ Cornhill. Two-and-twenty pages of the nearest approach to truth yet on this subject. A big branch of the tree of life, natural life. Every leaf a "poor man's plaster" for the "healing of the nations" as well as himself. Until the boasted "Declaration of Independence" is better understood and applied, this work of Heywood's is worth a dozen of it. Stealing, to save from actual starvation, is held in law to be justifiable, as is killing, in self-defence. Here is a loaf for want of which myriads are starving, and unknown myriads have perished. Let everybody *buy* who can. And let others who cannot beg or borrow. The rest must steal it, or starve without it. The most absurd and inconsistent thing about it is, its copyright. Copyright the Sermon on the Mount, as soon!

TWENTIETH ANNUAL ANNOUNCEMENT OF THE WOMAN'S MEDICAL COLLEGE of Pennsylvania, North College Avenue and 22d street, Philadelphia. For the Session of 1869-70.

WOMAN'S MEDICAL COLLEGE of the New York Infirmary, 128 Second Avenue. Annual Catalogue and Announcement.

THE HEALTH REFORMER. A monthly journal, devoted to an Exposition of the Laws of our Being, and the application of those laws in the preservation of health and the treatment of disease. June, 1869. Battle Creek, Michigan: Published by the Health-Reform Institute. Price $1 per year; single number 12 cents.

AMERICAN HOMŒOPATHIC OBSERVER. Detroit, Michigan: Dr. A. E. Lodge, 51 Wayne street. Monthly, $2 a year; $3 at the end of the year.

HERALD OF HEALTH, and Journal of Physical Culture—advocates a higher type of manhood, physically, intellectually and morally. New York: Wood and Holbrook, 13 & 15 Laight street. $2 per annum. No better health magazine than this comes to this office, or goes anywhere else.

THE NURSERY. A monthly magazine for youngest readers. Boston: John L. Shorey, 13 Washington street. New York: American News Company, 119 Nassau street. And for oldest readers, too, were it only to see how admirably he does it, this children's evangelist. Blessed be Boston for his sake; and thrice blessed all little boys and girls who read his magazine, as all will who can get it into their hands.

MEDICAL TESTIMONY in regard to Dr. Davis's New Mode of treating Joint Diseases. This is a pamphlet of 20 pages and well worth the attention of all physicians and surgeons. It is time the subject treated, were better understood; for there are too many "*incurable cases*," so-called, and so found to be, in a world so flowing and overflowing with science as is this at the present hour.

JULY MAGAZINES.

MOTHER AT HOME, edited by Mrs. Henry Ward Beecher. $1.50 per annum. Hosford & Sons, 56 Cedar street, New York.

PHRENOLOGICAL JOURNAL. S. R. Wells, editor. 389 Broadway, N. Y. $3 per annum. This number contains, among other good things, very instructing sketches of S. F. B. Morse, inventor of the Telegraph, and Auber, the composer.

MERRY'S MUSEUM. An illustrated magazine for boys and girls, and a very bright and entertaining one, too. But that is understood when it is said that Louisa M. Alcott is one of the editors. Published by H. B. Fuller, Boston. $1.50 per year.

THE MOTHER'S JOURNAL. Edited by Mrs. Mary G. Clarke, and published by Clarke & Co., Chicago. $2 per annum, in advance.

THE LITTLE CORPORAL. An excellent juvenile magazine, well worth its annual price of $1 a year. Its articles are always interesting and written in a style adapted to old folks as well as young.

THE AMERICAN EDUCATIONAL MONTHLY. Published by J. W. Schermerhorn, 14 Bond street, N. Y. $1.50 per year. This number is unusually good. Prof. Ræhrig contributes a readable paper on "Civilization among the Japanese," Prof. Fischer continues his criticism upon Worman's German Grammars, and the other principal articles, "Technical Education in Europe" and "Out of School in the Middle Ages," are fully equal to the highest expectations of its readers. The paper on the "Ventilation and Warming of School Houses" deserves special consideration by builders.

PUTNAM'S MONTHLY MAGAZINE of Literature, Science, Art and National Interests. New York: Putnam & Son, 661 Broadway. This magazine is all it promises, and the July number is even better than its average, both in prose and poetry, in all respects but one. The more advanced ideas of the time deserve a little higher place in most of the monthly journals, than is allowed them. Putnam's is not behind any others in this respect, but before most of them. And besides, it never hesitates to commit its pages fully to even woman's full equality with man, in rights, as well as privileges, whenever there is occasion. If the July number has no positive defence of that demand and doctrine, it certainly deals a back-handed and stunning blow at the mushroom vapidities and stupidities of Rev. J. D. Fulton's late book, entitled "The True Woman," a personage, by the way, whose acquaintance he has either yet to make, or to learn to appreciate. Putnam closes a brief notice of the work thus:

"That women should stay at home and not vote, may or may not be right; but the Scriptural argument of this book, that "the effort to secure the ballot for woman, found its origin in infidelity to the word of God," this argument, we say, is *unmitigated bigotry*, and will meet with nothing better than contempt from those who believe that the Bible was made for Man, and not Man for the Bible.

INTERESTING TO LADIES.—I have thought that, in justice to the excellence of your Sewing Machine, it was my duty to inform you that, TEN YEARS since, I purchased one from your agent in this city, and that I have had it in constant use since that time, and, during the entire period, the expense, aside from a few needles, has been TEN CENTS to keep it in perfect repair. I give the above as evidence of the superiority of the Grover & Baker machine over others, because I have used those made by other parties, but with little satisfaction.—*M. E. Wilson, Washington, D. C.*

THE MONEY MARKET

was easier on Saturday, the rate for call loans opening at 7 per cent. gold to 7 per cent. currency, but at the very close considerable amounts were offered at 6 to 5 per cent. currency. The weekly bank statement shows the progress of contraction in a further large decrease in loans, while the legal reserve is about the same as last week.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	June 19.	June 26.	Differences	
Loans,	$265,341,906	$260,431,732	Dec.	$4,910,174
Specie,	19,025,444	20,257,140	Inc.	1,231,696
Circulation,	34,198,829	34,214,785	Inc.	15,956
Deposits,	186,244,110	181,774,695	Dec.	4,469,415
Legal-tenders,	49,612,488	48,163,920	Dec.	1,448,568

THE GOLD MARKET

was steady throughout.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
M'nday, June 21,	136⅛	137⅛	136⅛	137⅛
Tuesday, 22,	137⅛	138¼	137⅛	137⅛
Wednesday, 23,	137⅛	137⅛	137	137¼
Thursday, 24,	137⅛	137⅛	136⅝	136¾
Friday, 25,	137⅛	137⅛	137	137⅛
Saurday, 26,	137⅛	137⅝	137⅛	137¼

The exports of specie during the week were $541,737, making the aggregate since January 1, $14,633,517.

THE FOREIGN EXCHANGE MARKET

closed firm on Saturday, at 109¾ to 109¾ for prime bankers 60 days sterling bills, and 110⅜ to 110⅛ for sight.

THE RAILWAY SHARE MARKET

at the close of the week was strong and advanced, especially on New York Central, Hudson River, Michigan Southern and the North Western shares.

The following are the closing quotations:

Cumberland, 33 to 34: W., F. & Co. Ex., 32 to 32; American, 43¼ to 43⅝; Adams, 63¼ to 63½; United States 75 to 75¼; Mert's. Union, 16 to 17; Quicksilver, 16½ to 16⅞; Canton, 62½ to 63½; Pacific Mail, 87¾ to 88; W. U. Telegraph, 39 to 39⅛; N. Y. Central, 196½ to 196⅝; Erie, 29½ to 29¼; Erie preferred, 55 to —; Hudson River, 165¾ to 165⅞; Reading, 98 to 98¼; Tol., Wabash & W., 73 to 74; Tol., Wabash & W. pref., — to 85; Mil. & St. Paul, 76⅛ to 76¼; Mil. & St. Paul preferred, 86 to 86¼; Fort Wayne, 156¾ to 157; Ohio & Miss., 32⅞ to 33; Michigan Central, 133 to 155; Michigan Southern, 107¼ to 107⅞; Illinois Central, 142 to 144; Cleve. & Pitts., 101 to 101½; Rock Island, 118⅞ to 119; Northwestern, 82¼ to 82⅝; Northwestern preferred, 95¼ to 95¾; Mariposa, 9 to 9¼; Mariposa preferred, 16¼ to 17¼.

UNITED STATES SECURITIES

were more active and advanced at the close of Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, 1881, registered, 116¾ to 117; United States sixes, 1881, coupon, 121⅜ to 121½; United States five-twenties, registered, 1862, 116¾ to 117¼; United States five-twenties, coupon, 1862, 122⅛ to 122¼; United States five-twenties, coupon, 1864, 117⅛ to 117⅜; United States five-twenties, coupon, 1865, 118¼ to 118⅜; United States five-twenties, coupon, 1865, new, 119⅞ to 120; United States five-twenties, coupon, 1867, 119⅞ to 120; United States five-twenties, coupon, 1868, 119¾ to 120; United States ten-forties, registered, 108 to 108¼; United States ten-forties, coupon, 108½ to 108¾; United States sixes, Pacific Railroad, currency, 106¼ to 106½.

THE CUSTOM DUTIES

for the week were $1,934,404 in gold against $2,136,147, $2,137,146 and $2,622,191 for the preceding weeks. The imports of merchandise for the week were $5,204,934 in gold against $6,335,731, $5,625,850, and $5,432,230, for the preceding weeks. The exports, exclusive of specie, were $4,427,531 in currency against $4,353,482 $3,587,673, and $3,676,437 for the preceding weeks. The exports of specie were $540,767 against $101,102, $403,024 and $527,242 for the preceding weeks.

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1:00 p. m.	1:00 p. m.	For Piermont and Monsey.
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